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CONNECTION BETWEEN PRAYER AND MISSIONS.

At the present period, the cause of Christian missions is one which can no longer be spoken of with disrespect. It is no ebullition of fanaticism, nor can it be despaired of as a forlorn hope. It is a cause which has won the respect and admiration of scientific men both in this country and in Europe; it has done much for the collection and diffusion of knowledge; it has proved, in various ways, a benefit to commerce; besides its main object of elevating the heathen nations from the pollution and degradation of sin and idolatry, educating their intellects, refining their tastes, cultivating their affections, and giving them all the blessings of Christianity pertaining both to this world and to the world to come. Through the operation of Christian missions, we believe that that which Christianity has done for a few nations, it is yet to do for all. We deem it honorary to God to believe that the human race, now to so great an extent sunk under idolatry and corruption, will be redeemed from their degradation; that they will enjoy the benefits of Christian institutions; that the earth will yet keep her Sabbaths of Christian rest and joy; that God will yet hear true worship offered continually before his throne from the hundreds of millions of the world's population; and that the themes which thrill the heart of the most elevated Christian will yet be enjoyed in Europe and Asia, in Africa and America, from north to south, from east to west. This work must be consummated, as it has been begun, through Christian missions. And with that work of mercy prayer has an intimate connection. We propose to show what the nature and extent of that connection is.

1. God has ordained prayer as the appointed antecedent of the work of the world's conversion. In view of the prophecies contained in the Pentateuch, in the Psalms, in Isaiah, in Ezekiel, in Daniel, in Hosea, in Micah, in the gospels, the epistles and the Revelation, we do believe that God has purposed the conversion of the world through the general diffusion of Christianity. And we are equally certain that he has appointed that prayer shall be the necessary antecedent of that consummation. It is, and has ever been the general impression of Christians, that prayer ought to be offered for this object. And when Christians pray, God teaching them by his Spirit how to pray, and what to pray for, you will generally hear some petition for the conversion of the world to Christ. We have also the example and exhortation of Christ and his apostles to this effect. Our Lord, about to send out his twelve apostles to preach in the vil-

lages of Palestine, first devoted a night to prayer. When the effusion of the Spirit on the day of Pentecost approached, the disciples spent ten days together in united prayer. Paul, the apostle, bespeaks the prayers of his brethren for the diffusion of the gospel. He says, "Brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you." Our Lord, teaching his disciples to pray, sets down among the petitions proper to be offered,—“Thy kingdom come, thy will be done on earth as it is done in heaven:”—on earth,—on the whole earth,—on all that is called earth. When he had pointed out to his followers the fields white to the harvest,—prepared for evangelical labor,—what does he add but—“Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest,”—indicating that there is an ordained connection, in the providence of God, between prayer and the diffusion of the blessings of the gospel dispensation. The same thing is more fully marked, where Jehovah is represented as saying to the Son,—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Nor should worldly men, who take no interest in the duty, despise prayer in this regard. It is allowed that we are frail, imperfect and dependent beings,—insufficient, in ourselves, to bring about those great moral transformations which we desire to see effected. Let us ask now, seeing that we are such dependent beings, on whom are we dependent? Who governs this world? Whose providence directs its affairs? And how can we have access to the God on whom we are dependent, but by prayer? Seeing that he is infinite in resources, having the ability to bestow every thing that we may ask, seeing that he has said,—“Ask, and ye shall receive,” is there any thing unreasonable in prayer? And let no one say, the petition of a man would not affect the unchangeable purposes of God. If God has appointed to do certain things in answer to prayer, and when prayer is offered he does them, we do not see that he has dishonored himself, or shown himself a changeable God. And, as we have seen, God has appointed prayer as the antecedent of the world’s conversion. Ought we not, then, to pray for the extension of the kingdom of Christ?

2. Prayer associates almighty power with the feeble efforts of man. And the efforts of man to secure the universal prevalence of Christianity are confessedly feeble. In themselves considered, the means are wholly inadequate to the result. But if the efforts are feeble, prayer brings to them the aid of omnipotence. If there are great obstructions, prayer opens a way through them. If the task to be performed is difficult, prayer adds infinite strength. When we consider the work to be done by the instrumentality of missions,—that men are to be raised up, mostly in countries now Christian, and sent forth to the heathen, that the scriptures are to be translated into great numbers of languages, that schools are to be erected, the people, old and young, taught, a Christian literature created, and Christian manners, culture and worship, with all the refinements of civilized life, and the purity and piety of the most devoted Christian church, to take the place of idolatry, barbarism and sin,—when we consider that the blessings of Christianity are, in the progress of time—(for the mouth of the Lord hath spoken it,)—to be conveyed to every nation under heaven, to the frozen north, to the unhealthy regions of the torrid zone, over every part of every continent and to all the islands of the sea, elevating, healing, blessing and saving the nations, unbelief suggests the query, Can men accomplish all this? But what saith the answer of God,—“Is there any thing too hard for me?” And that divine efficiency is to be secured by the power of

prayer. It is through prayer that God has appointed to accomplish the enterprise of Christian missions. "Verily I say unto you," saith Christ, "whatsoever ye shall ask in prayer, believing, ye shall receive." And prayer will secure the requisite divine aid to the efforts at home and abroad. Is the wisdom required, to plan, or the energy, to execute? It is obtainable through prayer. Are the pecuniary means needed to sustain the expenses incurred in this work? The silver and the gold are the Lord's. The possessions and the hearts of men are in his hands. And through prayer the hearts of men will be inclined to give. Is the responsible office entrusted to some, to plant Christian churches in the midst of heathen idolatry,—to translate the scriptures,—to infuse into the minds of the heathen the elementary principles of the Christian faith? He who sits upon the throne of the universe can direct and assist his servants in these things, and he will do it in answer to prayer. Yet, "for all these things," saith God, "I will be inquired of by the house of Israel to do them for them." Hence, when prayer will secure to us divine aid, why should unbelief, or the calculating policy of the merchant and the man of the world, ridicule our enterprise as absurd or impossible? Is it beyond the reach of omnipotence?

3. True prayer commits the offerer of it to all efforts and self-denials requisite to this end. True prayer is never alone. A weak, indolent and heartless petition is sometimes unaccompanied by endeavor: but true prayer engages a man in every effort within his power to secure the end proposed. To pray for a given end is to express the sincere desire of the soul that that end may be consummated. But a sincere desire for the consummation will make a man serious in his endeavors, by every effort in his power, to aid in the securing of that end. If we affirm before God that we desire a certain thing, and then sit down in antinomian indolence, doing nothing to effect it, is not this to mock God,—to utter the words of hypocrisy and show, while our hearts do not go with them? Prayer for an object gives one an interest to labor in respect to it. If I pray for the conversion of my child, I shall, at least occasionally, seek to lead him to Christ and to heaven. If I pray for deliverance from danger, I shall use every means in my power to secure my safety; and God's answer to my prayer will come in his giving success to my efforts. And if I sincerely pray for the cause of Christian missions, I shall do every thing in my power to aid that cause. He that sincerely prays for the conversion of the nations of the earth, and for the amelioration of the condition of the heathen world, will give of his money to sustain those who go to illuminate them by the preaching of the gospel,—to circulate among them the Christian scriptures,—to put within their reach the blessings of Christian institutions, to make them partakers of the culture, the refinement, the knowledge, and the glorious immortal hopes, which make all the difference between us and the most degraded savage, between the purest Christian and the most corrupted idolater. He who prays sincerely, in the language of our Lord,—*"Thy kingdom come,"* will give not only his prayers and his property, but his children and himself, if God's will so indicate, offering all as a living sacrifice on God's altar,—consecrating his gift, and leaving it there before God, to be employed as God shall see fit. And it may be deemed almost a general principle, that he who does nothing but *pray* for the amelioration of the condition of the human race, does not pray sincerely.

4. Prayer prepares the minds of God's people for the labors required of them. Prayer strengthens the mind in those labors, preventing despondency, discouragement and desertion. How much it is needed by him who takes his

life in his hand, forsaking his friends and the refinements of civilized society, dooming himself to a life-long exile in a barbarous country, to a banishment from literature, luxury and many of the comforts of his native home, and engaging in a work which the man of the world jeers at, as a forlorn hope; looking for no reward in this life, beyond his daily bread,—but resting on the glorious promise of God, whose music is ever wafted to his ears in hours of discouragement, “Great is your reward in heaven.” It is a serious task to contemplate. But if the early apostles had not been strengthened to such privations, where would have been the Christianity of the first three centuries? If the first preachers of the gospel to our British fathers had declined them, what should we have been but Druid worshippers, offering our children as bloody sacrifices to some unknown God? If Boardman and others had declined them, where would have been the Karen converts, once ignorant, polluted and godless, but now embracing a population, in some parts more Christian than our own,—who worship the same God whom we worship, and rejoice in the same hopes by which we are cheered,—whose prayers and hymns of praising ring from night till morning and from morning till night among their mountain crags,—whose thousands of Christian converts serve God in the Spirit, while hundreds of them have ascended to sing the new song in heaven. It is less than thirty years since a band of Christian men and women went forth to the Sandwich Islands, then a nation of idolaters, offerers of human sacrifices, slaves to every sin, and wasting away before the diseases produced by their wickedness. Now the nation embraces 23,000 Christian persons, and the largest Christian church in the world; and we have lately been told that measures are in progress to sever the connection that has hitherto subsisted between them and a missionary Board in this country, leaving them to sustain among themselves, at their own expense, Christian institutions, to raise up their own teachers, and to perpetuate among themselves the blessings of religion,—thus adding another to the Christian nations of the earth. Who will say that all this is independent of the agency of God, or that it is independent of the agency of prayer? But if such things can come about as the fruit of prayer, had not our Savior cause for the exhortation,—“Men ought always to pray and not to faint”?

In still another way is there a connection between prayer and the amelioration of the condition of man. When blessings are conferred on the world, God always has a hand in them. “Not a sparrow falleth to the ground without your Father.” And it is by prayer that his agency and energy are acknowledged. Through prayer, in all those blessings he is glorified.

Finally, the prayers of men for the conversion of the world are a fulfilment of the condition on which Jehovah has promised the dominion of the world to his Son. He says, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Christ asks through his church. His Spirit prays through them. When they pray for this end, it is Christ speaking through them and in them. God gave the world to his Son in solemn covenant on a certain condition; and as the condition is fulfilled, the gift is made over. Especially for the last forty years, Christians have in a special manner begun to ask in behalf of Christ, and God has begun to give. While the dominions of science, and of freedom, and of commerce have been enlarging, the dominions of the gospel have been enlarging also. While the men of the world have been absorbed in watching the revolutions of nations, the variations of political parties, the advancement of commerce, the triumphs of science, and the value of stocks, another work has

been steadily going on, of which they have failed to take note. God has been enlarging his kingdom in the earth. In answer to prayer, he has been steadily advancing to an ultimate triumph. When revolutions have taken place in the nations, the men of the world have seen only political movements. But in those revolutions, God has been treading down the obstructions to the establishment of an uncorrupted Christianity. When the principles of freedom have triumphed, it was God, making way for the gospel. Science and learning, invention and discovery, victory and downfall among the nations of the earth, God has yoked to his triumphal chariot; and every event of a political nature of any importance, rightly interpreted and seen in all its bearings, has joined its voice to herald the reign of the Prince of Peace. No study could more deeply and truly interest and gratify the philanthropist than the connection between prayer and missions, between prayer and the improvement of the condition of the world, between prayer and the universal dominion of the Lord Jesus Christ. We would that men's eyes were opened to these things. How many men, otherwise intelligent, for want of attention to the wonderful events in the religious world, taking place in answer to prayer,—do not know in what a world, or in what an age, they are living.

Who may offer this efficacious prayer of which we have spoken;—the minister, the private Christian, male and female, man, woman and child,—the known and the obscure,—the learned and the ignorant.

Reader, do you pray? Do you pray for the cause of missions? Do you pray for the heathen? Do you pray for yourself? If you do not, you forego a great privilege. If you do not, you decline a distinguished honor. If you do not, you do a great wrong,—to the cause of God, and of man, and to your own soul. Reader, do you pray sincerely, fervently, constantly,—as God has enjoined it on you? If you do not, you are blameworthy before God. You neglect one of his express commands. God has said,—Do this, and you decline to do it. Reader, do you pray? If you do not, God's work will be accomplished in the earth; but you will have no share in its honor or its joy. *



INFLUENCE OF MISSIONS ON THE TEMPORAL CONDITION OF THE HEATHEN.

If we leave entirely out of view the doctrine of a future life, there are still abundant reasons for missionary effort. There is a vast amount of physical suffering among the heathen, which the prevalence of Christianity would remove. There are social evils which it would abate. In a Christian state, kind and tender affections are developed, which in a heathen state are repressed and stifled. In general, the unevangelized nations are deficient in intellectual and moral culture. If they have any inventive genius, it is not called into action. They do not furnish their proper share to the advancement of society, and the prosperity and wealth of the world. They make no valuable contributions to the discoveries of science or the arts of life. Most of them add no important productions to the literature of the nations, nor even have a literature of their own. Generally, they have no idea of the diffusion of education among the masses, both male and female; their priests are ignorant and overbearing; their rulers are narrow and prejudiced; they have no properly instructed physicians,

no schools for the benefit of the deaf, dumb and blind, no hospitals for the sick, no institutions of benevolence, nor mutual aid associations. They have but a limited commerce with other parts of the earth; and no manufactures, beyond a certain narrow circle to which they have always been accustomed. There is nothing in their books, if they have any, nor in their religious rites, elevating, purifying and expanding; but, on the contrary, that which is degrading and polluting. Should heathenism spread its pall over the world, and every thing for which we are indebted, directly or indirectly, to the influence of Christianity be struck out of being, what a world of misery and darkness this would be.

The office of the gospel is to bring the heathen nations to be, in these respects, such as Christian nations are; to put every people under heaven on the highest platform of civilization and religion, of art and science, of learning, prosperity and usefulness, of happiness and social advancement. And the purpose of the missionary effort is thus to give the gospel "free course." We call upon the philanthropist, the man of science, the man of the world, to compare the unevangelized nations with the evangelized, in the points above indicated; and we have the fullest confidence that any unprejudiced person must assent to our position, stated in the outset. In view of what has been advanced thus far, we believe it to be susceptible of demonstration that, leaving entirely out of the account the doctrine of the future life, there are, in regard to the present condition of the heathen, abundant reasons for missionary effort.

Many facts are on record respecting the heathen nations of our own day, to substantiate all that has been said above. These facts are attested by eye-witnesses. The heathen nations of antiquity have left us their literature, in which we have an impartial exhibition of their character, their systems, their elevation and their progress. These are points which court inquiry. And the missionary enterprise courts inquiry, as to the influence which it is working for the true welfare of the world. It asks for the most searching investigation, in regard as well to the temporal, as to the spiritual, benefits it is conferring. Testimony is at hand to convince the most unbelieving sceptic that the sacred undertaking is a scheme of incalculable good for the world, in relation to "the life that now is," even if it could do nothing for "the life that is to come."

We have said that there is a vast amount of physical suffering among the heathen, which the prevalence of Christianity would remove. In many heathen nations, the duties and the endearments belonging to the parental, filial and conjugal relations, are disregarded. Those in whom we should naturally look for the greatest tenderness, in some instances manifest the greatest barbarity. At the suttees of Hindostan, custom assigned to the eldest son the duty of lighting the funeral pile, on which his deceased father and living mother were to be consumed. In the same country, the children bear their aged and dying parents to the banks of the Ganges, to be swept away by its flood, or to perish with none to hear their cries; or they crowd their mouths with the sacred mud, to suffocate them. In the same country, mothers cast their little ones into the rushing stream, to be the prey of alligators or of ravenous birds, or to be floated down to the sea. They expose them in the jungle, to be devoured by tigers or jackals, or hang them on trees in baskets to be consumed by birds and ants. In Greenland, before the influence of missions had broken the spell of pagan superstition, it was customary to bury aged mothers alive, as an incumbrance. It is related that in Hindostan, wives are sometimes sewed up in a sack, and thrown into rivers or wells, to perish. In the Society Islands, mothers were found, who, before the introduction of Christianity, had put to

death from four to ten infants, strangling them or burying them alive; and they were more or less distinguished, in proportion to the number of their helpless offspring whom they had destroyed. Now it can hardly be supposed that the instinct of natural feeling could have been wholly blunted; in all these, and ten thousand similar instances, such things could not be done without inflicting a deep wound on the affections. Human hearts are not formed to endure such things without bleeding. Or, if the beautiful instincts of nature itself, instincts which have survived the ruins of the apostacy, are paralyzed by the systems of paganism, how much is its existence and its influence to be deprecated. The office of Christian missions is to do away these sufferings of poor victims, to save the lives of those whom heathenism has appointed to death, to restore peace to wounded hearts, to bind families in mutual affection, and to shadow forth on earth the love and joy of heaven. The Christianity which we aim to introduce has a work to do in respect to the present life, as truly as in respect to the future.

One of the characteristics of heathenism is the insipidity and cruelty of its religious rites. There is nothing elevating, refining and enlarging in them. And, in many instances, they involve the most atrocious barbarities. One needs only to remember what we have heard a hundred times from the missionaries and other residents in various parts of India, in confirmation of this remark. The religion of the heathen is a religion of cruelty and of blood. When mothers cast their children into the Ganges, they do it as a religious act. They design to do sacrifice to their gods. The religious austerities of India are almost without end. Every one has heard of those who have stood on pillars for years, day and night, who have walked a tedious pilgrimage to some distant shrine, with nails driven into their sandals, who have swung upon hooks through the flesh of their sides, who have passed through the fire, who have bored their tongues with hot irons, who have measured their length to temples for hundreds of miles, through the mud of India, sometimes, as Mr. Bardwell testifies, twelve inches deep. We have been told that among some of the native tribes of Western Africa, human victims are offered at funerals, to propitiate the spirit of evil, that other members of the afflicted families may be spared. On the death of one of their kings, two slaves were sacrificed a week till his burial, which did not occur till after several months. And on another similar occasion, many thousands in all were offered as victims, including three hundred and thirty-six of the king's wives, and his prime minister. The religious rites of the heathen are insipid, as well as cruel. There is nothing elevating in their forms, or in their objects of worship. How little was there to refine and dignify, to elevate and adorn the human soul, in the religion of Greece and Rome. How little of expansion or purity could be communicated to the mind by the contemplation of Jupiter, and Venus, and Bacchus, or by the celebration of the Saturnalia, or other feasts of their superstition. We have spoken just above of the tribes of Western Africa; it has been said of them that almost any thing serves them as a god, according to fancy, as a tree, a rock, an egg, or a fish-bone. In one place a serpent is worshipped among them, and has his priests and his temples. Some years since, a native one morning broke off a piece of an English anchor which lay upon the coast, and died before night; the residue of the anchor has since been worshipped as a god. Every one knows how much the human mind is affected by the character of the objects which it adores. If, in our seasons of devotion, our souls hold communion with a being infinitely wise and good, infinitely great, infinitely

pure, and infinitely excellent, the influence of that divine communion is carried into the various walks of life. It makes us in a higher manner, men,—men in the image of God. It is the design of Christianity to change for the heathen nations their objects and their mode of worship,—to remove the polluting, the degrading and the brutalizing, and to substitute the pure, the lofty and the divine. If missions should do nothing for the eternal state of men, since they aim to work a change that will so favorably affect the character of their minds as pertaining to the present life, they deserve the approval of all the wise and good.

We might here call attention to the condition of females in heathen and Mohammedan countries, and ask the reader to compare with it their condition in Christian lands. Nothing could be more degraded and painful than their state without Christianity. In Christian countries, and in them alone, they are raised to their true position.

We cannot too highly prize the influence of Christianity in promoting true civilization. We contend that a true civilization cannot exist apart from Christianity. There have been various approaches to it in different nations; but where the influence of the gospel has not extended, there has always been a painful deficiency. Greece and Rome attained to the highest rank, in this respect, of the nations of antiquity. But in many things they were inferior to the nations upon whom the light of the gospel has arisen. The pugnacious element of their character, which belongs to a mere animal nature and a state of barbarism, was never properly subdued nor even held in check. Their wars and conquests continually brought into prominence that rudiment of savage life,—the predominance of the right of the strongest. There is no man in a Christian country who would not dread a return to the best days of Roman civilization. We should be alarmed, as if we were plunging among barbarians. A few persons in those days rose to a moral eminence; but it was in despite of the influences of paganism, not in consequence of them. True civilization implies the existence of mental and moral qualities, to whose development Christianity is absolutely necessary. China, Hindostan, Persia, Burmah and other countries are often spoken of as civilized countries. It is true they are raised above the state of savage life. They have rulers, laws, courts, taxation, division of labor, arts, sciences, books, handicrafts. These and similar things vindicate their claim to the title of civilized nations. But their religious notions do not secure in them any elevation. They are almost destitute of any idea of advancement. What their fathers did, they do. They are profound imitators; but they have no genius for invention. Their minds do not aspire; or, if they aspire in a few instances, their aspirations are checked by the pernicious influences of heathenism and the degrading spirit of idolatry. The earthen ware of the Chinese is precisely such as it always was: it exhibits the same forms, the same rude figures, but no advancement. They excel most heathen people in the matter of education; but notwithstanding their intercourse with foreign nations, they adopt no improvements, they do not even examine the methods of those whom they denominate "outside barbarians." Like the birds in building their nests, or the beavers in constructing their houses, such is the character of their mental discipline that they pursue the ancient routine of long past generations. What a stimulus would Christianity impart to them, and how would it improve all their plans of life.

The question has been sometimes discussed, in reference to the heathen nations, can Christianity precede civilization, or must civilization be intro-

duced before Christianity? We believe that if Christianity be first introduced, they will go hand in hand. Christianity is, as we have remarked, essential to true civilization; and, in the case of savage tribes, no force is equal to Christianity in giving to it the first impulse and the true direction. If a people be Christianized, they will necessarily become civilized; but they may be civilized, without ever becoming Christianized. Christianity will elevate and train them. It will cultivate and improve them. It will deliver them from numerous ills, which paganism does not touch, except to inflict them and to aggravate them. Civilization by itself will leave them a prey to a thousand evils which it has no inherent power to mitigate, nor any real tendency to cure.

The complete development of the tender affections, and the institution of those associations by which men express their interest in one another, and aid one another, depends almost entirely upon the diffusion of Christianity. The heathen establish no homes for orphan children; they have no asylums for the insane; they make no provision for the sick and the suffering. In Hindostan there are hospitals for cats, but none for distressed humanity. In a world where we have so many wants and infirmities, and where men are so dependent one upon another, the heathen live almost, as it were, alone. Every one takes care only of himself. They have no chambers of commerce, no insurance companies, no banks, no joint stock associations; no benevolent societies, to aid the poor and the unfortunate. The incentives to ambition are taken away by the grasping cupidity of the heathen rulers. If a heathen man has the energy and the tact to conduct a prosperous business, he knows that as soon as his prosperity is discovered, his gains will be wrested from him by exorbitant taxation, or by an unjust accusation, or on some frivolous pretence. They have, therefore, no stimulus to get wealth, or to add to the resources of the country. If they would contribute to the prosperity of the world, and the general advancement of the race, they have no encouragement to do so. They have many reasons for abstaining from it. How little discernment is required to see that the heathen need the influence of Christianity to promote their secular interests,—of that Christianity which will reach them only through the agency of Christian missions.

The moral influence of Christianity is greatly needed among the heathen, in reference to the intercourse which foreigners maintain with them. At present, the heathen cannot ordinarily be trusted. They are not generous, high-minded and honorable in their transactions. Their word cannot be relied upon. There is no security against their injustice, except their fear of detection. When persons are travelling among them, it requires the utmost circumspection to guard against the treachery and falsehood of the natives. There is no principle in paganism strong enough to hold them back from deceit and mischief. We need not cite proofs on this point. The journals of travellers and the letters of missionaries are full of the most credible testimony of eye and ear-witnesses. The only remedy for these evils is the general prevalence and the unlimited power of the religion of the bible,—the religion which we seek to diffuse as the main end of the missionary enterprise. This religion is what is needed to change the face of the world; to give every man an interest in his fellow-man; to implant every where the spirit of justice and of love, and to bind the ties of universal brotherhood. Is it not passing strange that he who contemplates only the present life and its necessities, should hesitate for a moment as to the value or the importance of Christian missions? *

THE CONVERSION OF THE WORLD.

Unvangelized men every where need the gospel. Scripture, history, and all recent accounts, declare them to be in a state of heart entirely unfitted for the purity and the holiness of heaven. Such a thing as primeval innocence is now found only in the utopian fancies of poetry, or the baseless speculations of error. Among actual men it exists not. Paul says of the heathen that they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful;" and that "they not only do such things, but have pleasure in them that do them."

Profane history adds its unvarying testimony to the universal prevalence of the same unlimited moral corruption. Even amid the refinements of the most civilized nations, it showed its worst features. The polished literature which Greece and Rome have transmitted to us, is every where infected with its touch, and serves but too often only as a gilded conductor of its contagion. The reports of modern travellers but increase the amount of testimony to the same thing. Do they traverse the eternal snows of our northern regions to the Frozen Ocean; or trace the course of the Niger through the burning sands of Africa; or penetrate the hitherto impenetrable confines of China; it is but to show to us new phases of the corruption of unvangelized man.

Examine the daily accounts of missionaries, as, by experience and study, they increase the intimacy of their acquaintance with the moral condition of nations already known to us; or, if you please, peruse the more superficial observations of tourists, taking care to look through the veil of apology for sin which is sometimes thrown over their descriptions; and you will find them ever adding to the catalogue of man's corruptions. The whole earth is indeed filled with violence; all flesh has corrupted his way before God. And had not God pledged himself by a covenant that there shall no more be a flood to destroy the earth, we might any day be looking out for the waters of a second deluge. Surely while unvangelized man is in such a state, unbiased reason cannot but unite with scripture, in declaring him totally unfit for heaven.

Does cavilling unbelief or error protest, that it would be unjust still to send him to hell, because after all he knows no better? Let the heathen themselves testify whether this apology for their sins is deserved. Their own testimony to their inexcusableness you will find in the numberless sacrifices and cruelties to which they subject themselves, to obtain the pardon of sin. Why does the Hindoo throw himself under Juggernaut's car, insert looks in his back that he may be swung around in the air, lie upon beds of spikes, or say his prayers between scorching fires? Why does the Mohammedan observe his month of fasting, allowing nothing to enter his mouth from morning to night? or perform the fatal pilgrimage to Mecca, exposing himself during a month's journey to the burning suns and arid sands of the desert? Why does every false religion prescribe some mode of penance or of sacrifice? It is, to make satisfaction for sin. Such self-denying and cruel rites are submitted to, only to disburden the conscience from a sense of guilt. And their universal prevalence shows an equally universal consciousness of sin throughout the heathen world. The heathen thus testify unequivocally to their own desert of punishment. They need your efforts on account of their perishing condition.

On account of their numbers, also, they need the greatest efforts you can make for their spiritual welfare. How shall we give a tangible form to their immense multitude, and bring it within the reach of your comprehension? Take the earth by languages. In how many out of all that have sprung from the confusion at Babel, is prayer offered to God daily with clean hands and a pure heart? To the praise of God's distinguishing grace, our own dear native tongue, in which we learned to lisp the infant prayer, is more generally and more extensively used for this hallowed purpose than any other. Perhaps a dozen others, most of them cognate European tongues, are similarly employed; some of them, however, to a very limited extent. Giving charity her utmost

range, you may add half a dozen more, in which the relics of the ancient churches of the East offer prayers that they understand not. The remaining unnumbered languages and dialects, in which the tribes of men hold intercourse with each other, never convey to heaven any aspirations of spiritual worship; except where, here and there, a converted heathen is just beginning to lisp in broken accents the praises of redeeming love.

Take the earth geographically. Start with the sun, and survey every longitude upon which he shines in his diurnal course. Pass over every latitude, from the equator to the shores of the Frozen Ocean on the one hand, and to the stormy capes of the extreme south on the other. In our own country and in Europe, the radiance of divine truth will meet your eye, though even there, in many parts, dark spreading clouds extensively obscure its brightness. Elsewhere, throughout the vast surface of the globe, broods heavily one dark night of ignorance, error and sin, except where, at long intervals, a Christian colony, or a missionary station, has lit up a taper, making the darkness more visible.

Take the earth statistically. Out of the seven or eight hundred millions of its inhabitants, only two hundred and twenty or thirty millions are called by the name of Christian; and of these, not more than three millions deserve that name, according to our ideas of piety. The rest, in one dense phalanx, are crowding the broad road to destruction, plunging at the rate of more than fifty thousand in a day into eternal perdition. My brethren, the result of the estimate is alarming. There is hardly piety enough in the earth to stay the uplifted hand of God's righteous vengeance. Were he to threaten it with destruction, as he did Sodom and its neighbors of old, and we should fall upon our knees to use the arguments of Abraham for its rescue; I fear that, even at the rate of ten righteous men for the city of Sodom, we should hardly find real Christians enough in the earth to claim the gracious reprieve that was promised to the importunacy of the patriarch.—Have such an immense multitude, in such a condition, no need of your devoting your every effort to their spiritual benefit? And is not the requirement of such a devotion of yourselves reasonable?

The requirement is reasonable, because it points out the only certain mode for the Christian to secure his own highest enjoyment. What mars the happiness of man below? Disappointment. All are eager in the pursuit of happiness, and sanguine in the expectation of enjoying it. And were the objects aimed at such as anticipation makes them, and always to be obtained, man would be happy. But he is not happy. Disappointment meets him at every step and blights his hopes. The objects he aims at fly before him, or if overtaken, prove worthless. In his road to wealth, he meets with unforeseen and uncontrollable reverses; and riches in possession bring with them cankering cares, or take to themselves wings and fly away. The reason of it all is, that while man, moved only by selfishness, aims exclusively at his individual interests, his plans are constantly crossed by the great plan of the Governor of the universe. God never made his arrangements for the government of the world, to meet the wishes and aims of selfish men. His great plan looks at the highest good of all, and he steadily pursues it, making every thing subserve to its accomplishment. When selfish man, therefore, sets up another object in his individual interests, he may expect that the plans he lays will constantly infringe upon the course pursued by his Maker; and that He who will do all his pleasure, will thwart them, and crown his exertions with nothing but disappointment.

But there is an object, in pursuing which we are sure of success, and which when obtained can never disappoint. It is the same at which God himself aims. This, anticipation cannot paint in colors that shall surpass the reality; for God esteems it worthy of his own supreme desire. Nor in aiming at it, as we are laboring together with Him who governs all things according to the counsel of his own will, can any thing make us fall short of our end. This object, so far as it relates to our province of God's dominions, and, of course, so far as we can have any thing to do with it, is the highest spiritual good of our race,—the conversion of the world. To aim at this, is to fall in harmoniously with the course our Maker is pursuing, securing to ourselves a share in his success, and in the happiness it will occasion. And is not a requirement that leads so certainly to the highest happiness we can wish, reasonable?

It in fact points out the only reasonable course we can pursue. Those who

really and heartily thus enter the service of God, whether missionaries abroad, or persons devoted to different branches of the same great work at home, though so often charged with enthusiasm and foolishness, are, after all, if the principles of our religion are true, the only reasonable men. They place themselves just in the attitude that exactly adjusts all our relations to God, to ourselves, to the world, and to eternity. Our individual interests are of minor importance; they treat them as such. God's great wish, the spiritual welfare of all, is the only object comparatively worth seeking; and they aim at it.

My brethren, did we all thus merge our interests in those of Christ's cause, each regarding himself as a simple private in one great army, marching onward to the universal establishment of his kingdom; great would be our satisfaction and joy! Contemplating the exalted nature of our service, we should look down, free from anxiety, upon the trifling events of the world, knowing that whatever they may be, the will of the Lord, which it is our object to promote, will be done. Having laid our foundation upon the Rock of ages, no storms and tempests would shake us. Sickness and death would not disturb us. Wars would not trouble us. Men devoted to this service have braved the frowns of kings with firmness, have faced persecution with boldness, and smiled with indifference at the fires of martyrdom. But to describe the advantages and pleasures of the service of God, requires the harp of David, and the pen of Paul. Let us be satisfied with their description, and endeavor by obeying their direction to experience the reality.—*Rev. Eli Smith.*

American Baptist Missionary Union.

MAULMAIN KAREN MISSION.—*Letter of Mr. Binney.*

Karen Theological Seminary—Report of the Sixth Term.

Oct. 18. The term commenced the 18th of April and closed on the 2d of Oct. The studies of the term were much the same as in previous terms, except that more attention has been given to the Old Testament. They have carefully gone through with Genesis and with the Old Testament epitome. This was found to be essential to a profitable study of the Epistles. In the class of older assistants (who were ordained) this necessity was not so apparent. From their intercourse with their teacher, they had become somewhat familiar with the most important facts and usages of the Old Testament, so that they could with more success prosecute the study of the Epistles. The present classes, with me, have had no such advantages, and I found it impossible, without making almost every allusion the subject of a lecture, to proceed farther than the gospels and the Acts. The pupils have been deeply interested in the study, and will engage in the more difficult portions of the New Testament with more zest,

and we may suppose with more success. The whole school have continued the study of the Pwo dialect five evenings of each week for the term. More diligence in all the studies assigned them, I could not reasonably ask. My only fear has been, lest they should injure their health and thus unfit themselves for the work for which they are designed. They have, however, been active in their physical exercise morning and evening; and to this I attribute the unparalleled health that has been enjoyed in the school during the past term.

Character of the assistant—"Thy servant heareth."

For all this, I have been largely indebted to the well directed energy of my assistant. He is rapidly improving in knowledge and in his ability to teach others, and is an example to the school and in every good work. He is, however, a jungle-bird, and I fear may sometime take his flight. My only hold upon him is his love to the cause of Christ, in connexion with a good conscience. At the close of the term, he requested permission to spend the coming dry season in the jungle. The only reply given to his request

was, a statement of my wants, and of what *he could* do for me. His immediate decision is worthy of record,—“So if God bids, we must do what he bids.” That is, a simple statement of the wants of the cause of Christ, and the knowledge that *he could* meet them, was to him the plain bidding of God. So long as he retains his present disposition, I shall spare no pains to keep him.

Right teaching,—its aim and profitableness.

One feature of the past term is especially encouraging,—the deep feeling often manifested at the recitations. The pupils had always manifested interest in the subjects before them; but it was too much of what concerned the intellect; or if it belonged to practice, it was too much received as what they should teach others. The depth of their interest was too often indicated merely by smiles. It was evident that this would prepare them only to show off their own ability in presenting a subject, or in defeating an opponent. It could not fit them to press home upon the guilty before God the heart-subduing truths of the gospel. The minister of Christ to make others feel, must himself *deeply feel* what he preaches. This point has never been lost sight of in the recitation room. In previous terms they have at times felt; but often during the past “rains” the recitation room has been more like some of our church meetings at home, where the Spirit of God was plainly applying the truths of his word to each one’s heart and conscience. I have more than once seen the face averted to wipe away their tears, and have often waited for minutes for an answer, because no one was disposed to break the solemn silence that pervaded the room. Different, very different this, from what was seen in the recitation room on our first term;—when even the betrayal and crucifixion of their Divine Master was treated with a rude familiarity and jocoseness more becoming a company of sceptics,—when their teacher was compelled to adjourn the recitation, and to tell them that they could not recite those passages with him, until they possessed a widely different spirit. They were good men; but they had just come to the “school for preachers,” and thought they were to be the great men, and that they must show off their abilities. Thanks to Him whose Spirit hath power over the

heart, for any indications that they begin to understand in what consists the greatness of a preacher of the gospel.

In the early part of the term, I found it necessary to expel two of the pupils,—one for unchristian conduct, the other for unfaithfulness and insubordination. With these exceptions, I have not had occasion even to reprove in any case during the season. The conduct of the pupils has been worthy of all praise. I had expected some difficulty arising from the long intermission of study during the last dry season. I am happy, however, to state that no evil resulted, except the loss of time, their habits of study, and some ground they had gained. They were compelled to review considerable, before they were again prepared to advance. This, however, was of minor consequence,—what I most feared, did not occur.

Employments of the “dry season”—The Normal School.

The older pupils, those who have formerly been employed as assistants, are dismissed until the next “rains.” With the amount of supervision that I am able to give the churches, &c., left by Mr. Vinton, the services of these assistants are indispensable during the dry season. The younger pupils will return after a vacation of four weeks and continue their studies for two months, when I suppose we must again break up. I must go and do what little I can for the churches in the jungle. By this arrangement two months will be saved to the younger pupils, and I shall do for the churches as much as I should be able to do by dismissing the school the whole season. At least, I hope so, from the experience of last year. The kind of jungle work, which I dare attempt, covers comparatively little ground. Indeed, it is hardly worthy the name of jungle work. It is the best, however, *I can do*, and I do it merely for the want of something better.

The Karen Normal School is doing admirably; it has more than met my most sanguine expectations. Five of the children were admitted to the church during the past rains. I have desired Mrs. Binney to report progress, and hope she will be able to do so by the next mail. Miss Vinton is indefatigable and successful in her efforts here, as she has been in all her missionary work.

The assistants under my care are doing well as usual. They need more supervision, and cannot well do without it. I have heard encouraging accounts from Burnah Proper; but not sufficiently definite to write to you. I have requested Kyah Páh and Awpaw to make me a visit this dry season, after which I hope to be able to write more definitely respecting them, as also respecting the assistants under my care in this vicinity.

P. S. By the arrival of the last steamer, I had a short, but very pleasant visit from Mr. Abbott. It was a great satisfaction to me to see one care enough about the school to come and see it. It was a profitable visit to me and to the Karens here. They were delighted to see him; and his kind, but truly scriptural instructions were just in the right place and time.

MAULMAIN BURMAN MISSION.—*Journal of Mr. Mason.*

The following journal was accompanied by a private note, from which, as embracing some historical notices, and especially as accounting for the difference of reception which the gospel secures among Karens as contrasted with Burmans, we prefix one or two introductory paragraphs.

"I have lived so long on missionary ground," Mr. Mason writes, Oct. 17, "that you have perhaps forgotten that in the first years of my mission life I labored considerably among the Burmans. Before I had been in Tavoy one year, I visited every house in the town and suburbs and left a tract and portion of scripture with every family. I subsequently visited every village* in the province in the same way. I was determined to put the means of salvation into the hands of every one in my parish, so that none should rise up in judgment against me, and say I had never shewn them the way of salvation. Of late years I have been more exclusive in my labors among the Karens; and yet in the eighteen years I have been in the country, although I have preached to the Karens throughout five degrees of latitude, I have, I presume, preached the gospel to more Burmans than I have done

*Tavoy and the villages are occupied by Burmans.

to Karens; and looking at the results, I find I have baptized about one Burman to fifty Karens.

"The reason of the great difference in these results is the great difference in the preparation of the two nations for the reception of the gospel. The Burmans are our Pharisees and Sadducees; the Karens our publicans and sinners. The Buddhists glory in the pure morality of their religious system, whether they practise it or not.

"Thinking a representation of the actual state of the people, as exhibited in their own statements for and against Christianity, might be acceptable, I have commenced keeping a journal of my conversations with the persons with whom I meet; and send you now the proceeds of the first month."

Preaching at Obo—Replies of opposers and cavillers.

Sept. 24, 1848. In accordance with previous arrangements, I went this morning, accompanied by Mrs. Mason, to preach in Burman at the preaching stand in Obo, about half a mile from the mission premises. The front part of the building, which is open to the road like a *zayat*, is appropriated to company, and to a small school which is taught in it during the week. In the back part of the building, two Burmese assistants, who have Karen wives, and the school teacher and his wife, with a young man who works in the printing office, all contrive to live, though they must be sufficiently crowded. All are church members excepting the wife of the school teacher. These were all at meeting to-day, together with about fifteen pupils belonging to the school, and a varying number of visitors, some of whom would listen for a short time only and then go away, while others would come in and take their places. Occasionally there would be ten or a dozen men of this class; a very few of whom listened attentively during the whole service.

Before and after worship I conversed with several of the persons present. One intelligent looking man said, "You preach to us an eternal God. This is new to us. We have been taught by our ancestors to worship Gaudama, and we must consider and examine before we adopt the new and reject the old." Another man, who

appeared to listen attentively throughout the service, on being spoken to, said boldly, "I have heard your religion from the time of its first arrival in Maulmain, and I do not like it. I think it false. I believe Gaudama to be the true God. Gaudama taught that if a man does good, he will go to a good place; and that is what I believe." I endeavored to show him that all men are sinners, and that, consequently, none can be saved from this doctrine of Gaudama's; whereas the religion of Christ is a religion adapted to men in their actual condition as sinners. He replied to this, as Burmans often do, by murmuring over and over again, "The doer of good will reach a good place,—the doer of good will reach a good place."

The wife of the school teacher I found more *orthodox*. "I shall become a Christian when God permits," she said; "the work is not man, but of God." She appeared to pay the least possible attention to the preaching, occasionally getting up and going into the street; and once seemed to purchase a load of wood, but had some dispute about paying for it; so we were saved the interruption of having the wood brought through the meeting house! An elderly man, who proved to be a neighbor, and who gave the best attention of any of his class during the services, seemed more candid and reasonable. He seemed disposed, as Burmans often are, to draw parallels between Christianity and Boodhism. "Jesus Christ suffered, you say," he observed, "and so did Gaudama; there they stand on like ground." I endeavored to show him that the causes of their suffering offered no parallel; that Gaudama suffered for his own sins, but Christ for the sins of others; Gaudama performed his good works for his own advantage, that he might become Boodh. To this he objected, that "Gaudama sought the godhead in order that he might save men;" with much of a similar character. Still he appears more sincere and thoughtful than is usual.

The Sabbath approved—A concession.

26. I made a visit this evening to one of our Burman neighbors. I have had repeated conversations with him before, and have found him as heretofore very civil, wholly indisposed to cavil, and ready to assent to every thing; but when pressed to receive and practise the gospel now, he said

he must consider more. He seemed particularly struck with our observance of the Sabbath, and repeatedly said that it was a very good thing in us to stop work one day in seven and spend it in worshipping God and in other religious exercises. He is a specimen of a large class of Burmans that we meet with,—very polite, resolved neither to argue nor oppose, full of praises of the moral laws of Christianity;—but there they stand.

29. A respectable Burman who lives in the next street, called to-day on business. He told me he had heard the gospel from different teachers for many years, and that he approved it. "It is good," he continued, "and all good. Your God is better than my god, and Christians are better than Boodhists. There is only this one thing about it. Mine is my old religion, and the religion of my ancestors; and I do not feel as if I could give it up." Such instances prove that the truth makes *some* impression at least.

"From house to house."

Oct. 1. Attended as usual my appointed service, but found, as the assistant said, "the whole of Obo" had gone to make offerings preparatory to the burning of a couple of priests that have died in the neighborhood. Besides the assistants and a part of the school, there were present two women, one the wife of the school teacher, who acknowledged that she does not pray, nor would she promise to do so. The other woman proved to be the wife of a Mussulman, and she professed to be a convert to her husband's religion; but all she knew about it was, "It is good, very good." She could not tell certainly what God she worshipped, but thought it was Mahomet! As people would not come to us, Mrs. Mason proposed that we go to them, not doubting but we should be able to find some at home. We, therefore, entered a smith's shop, where we found a man at work making an idol of silver. He seemed intelligent, and said he was by no means ignorant of Christianity. "I have read the Balance," he said, "and the Investigator, and the Awakener, and others of your books whose names I have forgotten. I had the books in the house, but a man from the country was here, and saw them, and said he should like to read them; so I gave them to him and he took them away." He argued

strongly in favor of Boodhism, to which he seemed sincerely attached, and drew a comparison between the hearer of Christianity and nigban, from which he drew the conclusion that they were essentially the same. "Here we see things and desire them,—there," he continued, "we shall desire no more. Here we are constantly liable to anxiety and trouble; but there, is an entire freedom from every thing that annoys. It is a state of rest and peace; and not annihilation, as you say. It is quite equivalent to your happiness in heaven."

Another house we entered was a greenu-grocer's shop, where we found the merchant himself sitting by his goods. He proved to be a crabbed, morose man, without a thought, apparently, beyond the present world. "We grow old and sicken and die," he remarked, "and so do Christians." When something was said of an exemption from these evils in a future state, he said, "What can any one know of a future state? We know nothing beyond the present existence. Your books say so and so, and you believe them; and our books say so and so, and we believe them. It is mere custom with us both. We have our customs and you have yours."

Darkness of Boodhism, Christianity the true light—Proof from consciousness.

8. There were no strangers at Burman worship this forenoon. It is the first day of one of their greatest holidays:—not a religious festival, but boat-racing, which in this month is practised throughout the Burman Empire, and has been from time immemorial. After worship, I visited a neighboring house where I found an elderly couple,—the usual complement of young people around them. The head of the family said he had no idea where he should go when he died, whether to hell or to the *nat* country. I took occasion to show him the superiority of Christianity as bringing life and immortality to light. He seemed to see the superiority of Christianity as a system over Boodhism, which is more than some do; but he turned at once to question its truth. "Have you ever seen Christ?" "No," I answered. "The books tell you he is in heaven." "Yes," was the reply. "Your knowledge of him," he continued, "rests on the books. We, too, have our books, and we believe them." "But we have evidence of the truth of our books," I

answered, "which you have not for your books. This boat-racing your religion condemns." "Yes," he said, "god is not pleased with it." "Still," I continued, "the whole of Gaudama's disciples here in these suburbs go to see them, and bet on them; they do wrong, knowing that they do wrong, because they have hearts to do wrong, and have not hearts to do right. Once I loved such scenes too. I had just such a heart as these people, who have gone to the boat-racing, have. Here is the difference between our books, and the difference in the evidence that we have of their truth. Our books say, Ask God for a new heart, a disposition to do good, and they say the gift will be granted. As the books direct, I asked; and as the books promise, I obtained. I received the new heart I asked for, and never since have I desired to join in sinful worldly pursuits. I carry about with me the living evidence of the superior advantage of my law over yours, and of the evidence of the truth of my scriptures; and if you will ask, as I did, you will obtain the same advantage, and like evidence." He was at least silenced by these and like remarks, and I left him in the hands of the Burman assistant who had followed me in.

15. There were no strangers at worship again to-day. It is the day before the English regatta; the second edition of the boat races. Though Sabbath day, boats were to be entered until noon; and it was to see them, that had taken away the most of the inhabitants. After the service I visited one of the neighbors, an elderly man mentioned in my journal of Sept. 24. He seems to be a sincere inquirer after truth, but so entangled in the meshes of Boodhism that he cannot find his way out. "Our religion," he observed, "makes the law eternal, your religion makes God eternal. There is that difference. Christ was born of a woman, like Gaudama, and he died too, though he remained dead only three days." His mind seems to run on the differences and resemblances between the two religions. He said his mind was unsettled. "Sometimes I lean this way," he said, accompanying the action with the word, "and sometimes that way." He was told that he must pray to God for light. "I do occasionally," he answered. "I pray 'O God, who art eternal, cause light to shine in the darkness of my mind.'"

I also visited the house of a small dealer by the way-side, where I was politely received and civilly listened to, both by the woman of the house and two or three men that came in to trade. To every thing I said they replied, "Honkha, Honkha,"—*true, true*. When I was going to meeting, I endeavored to persuade an elderly man, who was sitting at his door, to go with me; but he excused himself. I have conversed with him before; and he is one of the few on whom the truth seems to have made a considerable impression. He said, addressing a looker on, "The teacher preaches an eternal God, a God who is unchangeable, exempt from old age, sickness and death. And I like his doctrine."

FRANCE.—Letter of the "Pastoral Meeting."

French churches—Ability and disposition to help themselves.

"The following letter," says Mr. Willard, "was written by Mr. Cretin, by appointment of the meeting of the agents at Bertry in May last. It was occasioned by the calumnious report that we had done nothing here, and by the information communicated to the brethren at Verberie, 30th of April last, with whose effect on Mr. Lepoids you are already acquainted. I have retained the letter till now, partly in the hope of receiving more detailed information in reference to the case, and partly from other motives."

Our own motive for its publication at this late period, is not so much the vindication of our French brethren from reproach, for this can hardly be needful to those who have allowed due weight to Mr. W.'s published declarations,—as to confirm the impressions already made in regard to the self-denying zeal and devotedness of the native preachers and churches, and their unquestionable claims to our sympathy and support. The letter is addressed to the Executive Committee. We hope it will be read, as also the one which follows it, by all the members and friends of the Missionary Union, and that, so far as concerns our maintenance of the French Mission, the question may be considered as definitively pot to rest.

"Dear Brethren,—

We have been profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad. We acknowledge that there are French Baptists who have not yet made the sacrifices which they should have made, that none of the French Baptists have yet done all that it is possible for a Christian to do in a cause so sacred as that of the advancement of the Savior's kingdom. But do our brethren, who judge us so severely, and doubtless without knowing us well, think that we alone are delinquent?

We think the French Baptists are making progress, and that, if the difficulty of their situation were laid in the balance, they would not suffer by a comparison with other brethren. Permit us to expose to you what we have been, and what we are, that you may be able to judge.

Your *envoyés*,* on arriving in France, were forced to take laborers without any scientific or theological training; some of them were already of mature age, yet knowing only their patois; which, in reference to the language of their country, placed them in a condition as difficult as that of strangers. Thus unprepared, inexperienced and ignorant, they were put into a work the most difficult; they found themselves on the one hand among men who were infidels, men of levity, mockers, who must have learning; and on the other hand they had against them superstition, learning, and the ill-will of a great number of Protestants, the Catholic clergy and the civil power, all united in mutual efforts to arrest their work, or, at all events, to paralyze it. Add to all this the natural enmity of the human heart towards the gospel, and the fact that the work has almost universally begun among the poor, and you will then have a specimen of the difficulties with which we have had to struggle,—and you will, perhaps, cease to wonder that the ability of the little rising churches is no greater.

But our little churches, notwithstanding their poverty, have made some sacrifices. Permit me to exhibit to you, as a proof of this, what has been done

* Missionaries.

in the field of Verberie. There are thirty-four members, four of whom receive help, eight of whom scarcely earn sufficient to meet the most pressing wants of their families, and thirteen, though they possess nothing, or almost nothing, can by their labor supply the most necessary wants of their families; the others are people of the middling class, who can live by their labor on their little possessions. There are but two members who can, by economy, lay by small gains.

The following is a view of what the church has done from the 1st of January, 1847, to the 1st of June, 1848.

	Francs. Ct.
For the relief of different brethren in need,	230 50
“ printing religious books,	71 00
“ the mission,	38 00
“ chapel at Verberie, and other things,	72 00
Total,	411 50

The members of this poor church have, then, given each the sum of 12 francs 10c. for the cause of the Lord in seventeen months. And if you add to this the gifts which are not known, and consider how great was the dearness of provisions in 1847, and the want of occupation in 1848, with the increase of taxes, it seems to us that none will henceforth think, much less say, that they are discouraged because of our want of devotion to the cause of Christ; and that none will refuse us an increasing sympathy and the efficient aid of their prayers and gifts.

Yes, brethren, yes,—we cry to you still;—come and help us. You have been, in the hand of God, instrumental in aiding us to make these small beginnings; and we hope, now that we have liberty and a great prospect before us, that you will be able to furnish us the means of forming for France such preachers as you form for the United States, men who may be capable of reaching the learned and rich classes, who alone can put us in a condition not only to do without the aid of our brethren, but also to give, in our turn, to the work of the Lord.

Receive, gentlemen and well beloved brethren, our profound gratitude for the good you have done us, together with our Christian salutations.

For the Pastoral Meeting,
J. B. CRETIN, Sec.

Letter of Mr. Lepoids.

The subjoined letter relates to the same general subject as the preceding, and was addressed to Mr. Willard, who had requested him to give “some particulars concerning the disposition of his flock.”

Relative to *the good will* and *the capacity* of the members of my church for maintaining the gospel in France, I can say to you, dear br. Willard, that if the ability is wanting, the good will is manifested by many proofs. I say that the ability is wanting; indeed, if we except four or five, whom we cannot call rich, but who live somewhat at their ease, all the rest are poor, and several of them so poor that the poor themselves are obliged to help them. A French journal has proved that the weavers of the canton of Chauny do not earn more than twelve sous a day for some years past,—how bring up a family, pay heavy taxes, &c., &c., with that? Now several of our brethren are weavers. Nevertheless, all, or nearly all, do something for missions; you know that 100 francs or more are given every year by the friends in the department of Aisne for the advancement of the kingdom of God. Our members in more easy circumstances give also, one fifty francs, another thirty, twenty, fifteen francs, to the unfortunate among their brethren. Mr. Hersigny alone, both for the mission, for the poor and for printing religious books, gives, to my knowledge, more than 100 francs a year, without counting what he gives that I know nothing about. This good brother was one of the first to set on foot a collection when br. Besin was sick, and it amounted to nearly sixty francs. The establishment of a parsonage and a chapel adjoining it at Chauny, by means of a collection made by Christians, is also a proposition of br. Hersigny. On that occasion, when a female friend said to him,—“But who will be able to give, since all are poor?” “I do not tell you,” replied he, “to think who will be able to give; but to ask the Lord for more faith, that you may believe that he will himself provide for it.” Then he cited the example of Francke, the pious benefactor of the German orphans, who, though constantly in want, prayed, and all that he asked for was granted him. I forgot to tell you that our brethren of Béthaucourt are obliged also to pay the

rent of the chapel which they now have. You see, then, dear br. Willard, that if our brethren have not the *ability* to give, they have at least a *willing heart*.

—
Letter of Mr. Willard.

Specimens of French liberality and zeal—
Case of Mr. Hersigny.

Mr. Willard comments upon Mr. Lepoids's letter as follows:—

Mr. Lepoids does not give the amount of all the contributions of his people for various purposes connected with the work of the Lord, as Mr. Cretin has done, but we may suppose the amount still greater, since the number of members is more than double that of Mr. Cretin's; nevertheless this inference might mislead, since there may be a greater proportion of poor in Mr. Lepoids's church.

Mr. L. mentions the liberality of br. Hersigny, of Genlis. I am sure I shall be excused for giving you some particulars concerning this brother. When I first made his acquaintance in June of 1837, he had just finished a chapel which cost him 1,800 francs (a little less than \$340), the very chapel which was opened for public worship for the first time last March. This was built entirely at his private expense, before he had any connection with us, and with the sole design of furnishing a place for the preaching of the precious gospel which had filled his own soul with heavenly joy. I do not know whether he sold a part of his land to defray this expense, or whether these 1,800 francs were the saving of years of industry; for he was, at that time, not far from fifty years old; yet both himself and his wife, as they had ever done, tilled their land together, the women here being accustomed to labor in the field; and to avoid the greater cost of keeping a horse, they had no other animal to aid them than a donkey, which could at best scratch the surface of the heavy soil with a light harrow, or bring home a few sheaves at a time. Since my acquaintance with him his wife has died, and he has married again; his present wife, who was a member of the church at Meux (Oise), possessing some property, they now have a mule to help them in their agricultural operations,—the same animal which conveyed br. and sr. Thomas from Chauny to Genlis the

first of last October. He and his wife still labor together in cultivating their land, and they are obliged to do so to obtain a living,—they could not dispense with their daily toil. As this brother is very intelligent, he has ever since his conversion been in the habit of holding meetings on Sunday, either at Genlis or elsewhere. Since the work in that region has been so peculiarly blest, notwithstanding there are other workmen, he continues his evangelical labors without cessation. On neither of the joyous occasions on which I was at Manicamp last year, though nothing could be more desirable to a pious soul than to be present, to rejoice with the brethren, to witness the power of the grace of God in leading sinners to obedience, and to commune with the faithful, yet on neither of those occasions was br. Hersigny there; he was holding a meeting in some place which would have been destitute but for his self-denial. His first wife told me that it was their intention to give what they had to the Lord, as they had no children. I have never heard that he has changed his mind. Oh that but a tithe of this man's devotedness were possessed by my brethren in America!

One case more. A young man, the same who was so unceremoniously treated at Servais, two years ago this winter, the gendarmes brutally pulling him out of the house and tearing his clothes, as he was holding a little meeting there, this young man, I say, is a polisher of mirrors in the great manufactory at Chauny; he supports himself and his wife by the labor of his hands, (he unfortunately married some nine months ago, tired of waiting to see if the American brethren would furnish the means to put him upon a course of study,) and he works all night at his business. Yet whatever may be the occasion, however joyful, he, like br. Hersigny, denies himself the pleasure of being with the brethren, that he may hold a little meeting in some place where an interest has been excited,—no matter what the weather or the going may be, this youth, for he is now only twenty-three, even when it is the day for his pastor to preach at Chauny, foregoes the pleasure and profit the occasion would afford him, and at the request of that pastor goes alone to fight the battle somewhere in the outskirts.

It would seem that nobody could take cognizance of these facts and not

feel his sympathy kindle. There is no need of calling to mind the persecutions, the imprisonments, the vexations, prosecutions and condemnations of the last two years and a half,—they are fully before the public, and none need be ignorant of them.

“The poor have the gospel preached to them.”

What wonder is it, then, that these brethren are, citing the language of Mr. Cretin, “profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad?” What more could be expected of these poor Christians? They give themselves and their property, when they have any, to the Lord. Shall they be condemned because they are poor? And will the American brethren be discouraged because the Lord has not seen fit to convert “many wise men after the flesh, not many mighty, not many noble,” and, I may add, *not many rich*? In no case, perhaps, have the words of the Apostle been more fully verified than in ours;—“But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence.” The simplicity, the patience, the fidelity, the prudence, the boldness and the perseverance of these brethren in their persecutions, astonished even their judges, and extorted commendation from their bitterest foes. Great talents, learning and wealth could never have rendered the power of the gospel so manifest. Herein is the wisdom of God seen, who has compelled his enemies to acknowledge his supremacy by upholding these feeble, friendless brethren, and by crushing every foe, demolishing a throne and revolutionizing a nation for their sake. All the talents and all the wealth of the United States combined could never have brought the French Baptists, their faith and practice, before the whole Christian as well as infidel population of the country so effectually and under a point of view so favorable, as these same per-

secutions and oppressions have done;—in every quarter of the country, in the remotest hamlet, these things have echoed; both saint and unbeliever have become familiar with us, and have been forced to sympathize with and respect us. While enduring these afflictions and waging this warfare, whose results have been so glorious, how discouraging to our beloved brethren to learn that they are considered as having done nothing. And when the victory is actually won, and we only need the aid of a little more money and of the prayers of our American brethren, how afflicting, truly, to learn that those brethren are discouraged because God has not seen fit to give us worldly wealth in such abundance as to be able to carry on the work without aid from abroad. Certainly there can be but few who are thus discouraged. And those few must have judged hastily, ignorant of the facts of the case. The Baptists here are yet few in number and feeble, but, brethren, be not discouraged; they have gained experience, they are faithful and devoted,—you will look in vain among yourselves for a corresponding zeal. If they had received timely aid, and had been remembered in your prayers as they should have been, they would have become more numerous,—more able. Of late their anxiety has been great, lest the work so prosperously begun should be injudiciously neglected or otherwise injured. Will you, brethren, suffer this? Is it not an evangelical sentiment, that the poor have the gospel preached to them? And can we act more wisely than by coöperating with the Holy Spirit, though he should make choice of the *poor* of this world?

From the foregoing facts it is evident that the French Baptists are not wanting in devotion to the cause of God,—they want ability alone. Give them that, and they will do what is necessary. But in this respect, I see no prospect of a speedy, nor yet nearly approaching independence of the churches now existing, or of those which may hereafter be organized in different places; I am too well acquainted with the work to expect any such thing. All speculations, calculations and prophecies upon this subject are utterly futile. When it shall please God to pour out his Spirit upon this land, and to convert many, and such as are able, then may the French Baptists be expected to carry on the work

alone. This is to be effected not by a miracle,—not by sitting down and calculating, but by long and laborious effort. May the Lord hasten the day when not only here, but in other countries, the converted nations may be fully competent in all respects to do their own work. But that day is yet distant; in the ordinary course of things its approach can be hastened only by efforts and by prayer.

But you will allow me to express the opinion that the hardest of the battle has been fought. Difficulties remain enough to try the faith and patience of any who may be called to labor here; but many very serious ones can no more exist.—And if the American brethren would reap the fruits of past toil here, they must decide to give some time longer, to give liberally and with faith, accompanying their donations with earnest prayer,—in fine they must decide to meet the exigencies of the case. There is no end to the opportunities for evangelizing,—nothing is wanting but suitable men and enough of them. These men we must form ourselves. There never was a more difficult field to evangelize,—not every man is capable of laboring to effect here; but if the brethren will steadily pursue this work with a liberal hand and a judicious spirit, the result will be sure and glorious. There are bright visions before us; but there are also dark clouds lowering around us. Never has this mission been in a more perilous position than for some months past, though in the midst of its greatest prosperity. God alone can avert evil, and continue and augment that prosperity. Beloved brethren, forget us not.

GREECE.—Letter of Mr. Buel.

Sabbath services—The assistant at Patras.

Piræus, Feb. 8, 1849. Since the date of my letter of the 28th of October, I have preached in Greek every other Sabbath, except when attendance has occasionally been hindered by extremely bad weather, or some extraordinary feast day. My audience, last Lord's day, amounted to ten Greeks; which number has rarely been exceeded on any previous occasion. Among some of my hearers there appears to be a growing attention to the things that are spoken; more than this I do not feel justified in saying. Among the subjects discoursed upon, are "The nature

and duty of repentance," from Ps. 51: 17;—"The importance of present obedience in religion," from James 1: 22;—"The death of the righteous and the wicked," from Num. 23: 10, and "The conversion of Saul of Tarsus,"—treated in several discourses. There has been no appearance of opposition, either to the preaching or to the Sabbath school which is conducted by Mrs. Buel.

My correspondence with John, at Patras, indicates in him a stability of Christian character, and a zeal for the conversion of others, which leads us to thank God on his behalf. I am supplying him occasionally with scriptures and tracts, which he makes a good use of. About a dozen persons are united with him in the study of the scriptures on the Sabbath.

Hydra, its population, character and products
—Scripture illustration.

In the month of November I visited Hydra, distant about forty miles, in company with Mrs. Buel, whose health has been unusually good since her recovery from the short illness in August. I made arrangements at Hydra for the distribution of tracts, which have since been sent to that island. It was gratifying to find in the schools the same testaments that I sent them a year or two ago; also the "Mother at Home," and similar tracts, as reading books in the girls' schools.

Hydra is peopled by about 12,000 Albanians, which is only a third of the population which it had during the Greek revolution, when the city, protected by an active and valiant navy, was the common refuge from the Turks. They boast, with some truth, that Greece, without them, could never have achieved its independence. The Hydriotes have now a great portion of the carrying trade between the Black Sea and the western parts of the Mediterranean.

The Albanian tongue is quite unintelligible to a Greek. No book has ever been published in it, except the New Testament; and this in a character invented for the purpose. This testament will never be used, as the Greek is the only language taught in their schools, or used in writing. The admixture of Latin words in the Albanian is a trace of the old Roman dominion in Illyria and Dalmatia, which are still the principal seat of the Albanian race.

The town of Hydra, a mass of snow-

white buildings, encircling a small, but very deep harbor, rises like an amphitheatre upon the foot of a mountain, bald, rocky, and precipitous, upon the summit of which is perched a monastery some thousand feet above the sea. The town is wholly built of stone, and kept beautifully whitewashed. The women are famed for their attention to neatness and cleanliness. Spacious, lofty and elegantly furnished rooms indicate the wealth of many of the Hydriote families. Most of the houses have cisterns hewn deeply in the rock, and filled by the rains from the terraced roofs, or by the mountain torrents, that wash the pavements and flow off in arched channels beneath the buildings. A single night's rain would suffice to undermine the side of a house that "was not founded on a rock."

Vegetation on the island is so scanty that the flocks of goats, not finding enough to subsist upon, are carried, in summer, across the channel to the opposite coast, about five miles distant, whence also the town is supplied with vegetables. But the thyme, the same shrub that clothes Hymettus and other mountains in Greece, covers the nakedness of the rocks, giving the island an appearance of verdure. The thyme is claimed exclusively by the bees, and it yields, in abundance, the best of honey. The olive, which seems to love likewise the burnt rocks of the mountain side, once shaded the island, supplying the inhabitants with oil and olives. But few of the trees are now to be seen clinging to the cliffs and crags. They were cut down by order of the nomarch, because they were the source of constant litigation. It is true of many of the islands of the Archipelago, that the olive and the thyme yield an unfailing supply of oil and honey, even where the thin and rocky surface resists all the labors of the husbandman. Do we not find here the true illustration of that passage in the song of Moses, (Deut. 32: 13, 14,) where, along with the increase of the fields, the flocks, the herds and the vine, it is promised to Israel, that the barren and untilled rock shall afford him the luxuries of honey and oil? "And he made him to suck honey out of the rock, and oil out of the flinty rock."

One of the churches in Hydra is said to be the richest in Greece. Its resources are principally drawn from an extensive estate on the opposite coast. These treasures are devoted

partly to the charitable purpose of furnishing dowries to orphan girls. I saw in this church, among a number of other paintings, the picture of the Holy Trinity. A portion of the picture of St. John the Baptist was completely effaced by the kisses of its worshippers.

To-day, for the first time since coming to this country, have we seen snow, except on the mountains. The ground is white, and the snow is falling rapidly; such a thing has not been seen in Attica since the winter of 1839.

CHEROKEES.—Letter of Mr. Jones.

(Continued from p. 63.)

Protracted Meeting at Cherokee—Baptisms.

The series of meetings of which the following extracts give the closing scenes, commenced on the previous Tuesday.

May 20, 1848. Saturday night twenty-two came forward for prayer. We had quite profitable exercises; much tenderness of feeling was manifested. On Sabbath the congregation was large and serious. The number under serious impressions was increased. After the morning exercises, we repaired to the water, where I had the privilege to baptize, in the name of the adorable Trinity, five Cherokees, two males and three females; some of them are unusually interesting and promising.

In the evening the sacrament of the Lord's Supper was administered by brn. Upham and Downing. During the administration of the ordinance and the exercises following, which were addressed to the impenitent and the anxious, the serious impressions appeared to be greatly deepened. Br. Downing gave invitation for prayer and conversation, and quite a company came up; thirty-five at least. A most interesting, tender, and solemn season. Conversed shortly with each of them, and spent a good while in prayer with them, both in English and Cherokee. Our God has been good and gracious to us beyond all our anticipations.

On Tuesday, May 30, our native brethren came to attend our two monthly meeting, and stayed till Thursday. Their reports were encouraging in a high degree.

Our venerable and devoted br. Buttrick, of the Mission of the American Board, came on Wednesday, but was

too feeble to preach the same night. His presence, however, has always a cheering and invigorating influence on our devotional feelings. We are all thankful that the Lord spares him among this people so long. On Thursday night he preached a thorough and excellent discourse from I John, 3:2,3: "Beloved, now are we the sons of God," &c.

Dsiyohee church—Church at Delaware.

On Friday, June 2d, several of us, with Rev. Mr. Buttrick, went together to Dsiyohee, he to visit the members of his late church, and we to attend the two days' meeting and communion season at the Dsiyohee church. The places of worship being but a short distance apart, it was agreed to meet all together at Mr. Buttrick's place on Saturday, and at the Baptist place on the Sabbath. We had a pleasant and profitable season. Br. Buttrick preached for us on Sabbath morning. After the morning exercises, the members of his church retired to their own place to attend their communion, and we remained at the Baptist meeting-house. There was a good congregation, and much seriousness. The attention to preaching in this vicinity is quite encouraging.

We have meetings at home as often as we can. I trust the Lord has yet much people here. The darkness of many, however, is so great, that they need to have line upon line and precept upon precept pressed on their attention.

Friday, June 16. Started for Delaware town, to attend their two days' meeting. Had a most comfortable and affectionate interview with the members of the church. On Saturday, at night especially, I could not but believe that many present received new spiritual vigor into their souls.

On Sabbath morning, June 18th, at early prayer, expounded part of the 17th chapter of John with much comfort, and the Holy Spirit seemed to press on the hearts, especially of the pious part of the assembly, the gracious displays of the love of Christ in that precious portion of his word. The exercises of the day were profitable. Our native brethren spoke with great affection, and the presence of God was evidently enjoyed by those who believed. At night, especially, all minds appeared to be affected; even the habitually careless seemed to have their attention arrested, the eye fixed; and often the starting tear evinced alarm. At night, gracious impressions seemed to pervade the whole assembly, (which crowded to overflowing the house, sixty feet by thirty,) while contemplating the power of God unto salvation, as marked along all the stream of time, in every land, in circumstances of persecution, poverty, sickness, happy deathbeds, and reaching onward to the judgment day, and into the depths of the eternal future.

(To be continued.)

Other Benevolent Institutions.

SOCIETIES FOR EVANGELIZING THE WORLD.

In order to a distinct appreciation of our occasional extracts concerning the operations of other Societies, it is desirable to know what Societies there are in the world. It is also encouraging to see how many organizations in different countries are striving for the same end. We give the following enumeration of them, as complete as our materials will allow, with dates of organization, &c.

America.

1. American Baptist Missionary Union, founded under the name of the Baptist General Convention, in 1814; assumed its present organization, 1846, Boston. Laborers 263, including 158 native preachers and assistants. Stations and out-stations 139.
2. Southern Baptist Convention, 1845, Richmond, Va. Laborers 13. Stations 3.
3. American Board of Commissioners for Foreign Missions, 1810, Boston. Laborers 557, including 163 native preachers and assistants. Stations 96.
4. Board of Missions of the Presbyterian Church, 1820, New York. Labor-

ers 68, including 26 ordained missionaries, 7 American and 6 native helpers, and 26 females.

5. American Methodist Episcopal Missionary Society, 1819, Boston. Laborers 164. Stations 67.

6. Domestic and Foreign Missionary Society of the Episcopal Church in the United States, 1820, New York. Laborers 94. Stations 26.

7. American Lutheran Missionary Society, 1841. Laborer 1. Station 1.

8. Freewill Baptist Missionary Society. Dover, N. H.

9. Seventh Day Baptist Missionary Society.

10. American Missionary Society, New York.

11. American Baptist Free Mission Society, Utica, N. Y.

12. American Society for the Amelioration of the Condition of the Jews, 1820, New York.

13. Society for Propagating the Gospel among the Indians and others in North America, Boston.

14. American Indian Mission Association, Louisville, Ky.

England.

15. Society for the Promotion of Christian Knowledge, 1698, London.

16. Society for the Propagation of the Gospel, 1701, London. Laborers 386. Stations 341.

17. English Baptist Missionary Society, 1792, London. Laborers 327, including 183 native helpers. Stations 186.

18. General Baptist Missionary Society, 1821. Laborers 26, including 13 native helpers. Stations 9.

19. London Missionary Society, 1795, London. Laborers 782, embracing 160 European and 82 native ordained missionaries, and 40 European and 500 native helpers. Stations 133.

20. Church Missionary Society, 1801, London. Laborers 1263, including 177 Europeans and 1086 natives. Stations 92.

21. English Wesleyan Methodist Missionary Society, 1766. Laborers 645, including 327 helpers. Stations 245.

22. Welsh and Foreign Missionary Society, 1841. Laborers 2. Station 1.

23. London Jews' Society, 1808, London. Laborers 62. Stations 23.

24. British Mission among the Jews, 1843, London.

25. Ladies' Society, for the Education of the Female Sex, London. Female laborers 26. Stations 21.

Laborers in all 3,519. Stations in all 1,051.

Scotland.

26. Scottish Missionary Society, 1796, Edinburgh. Laborers 19. Stations 14.

27. Missionary Society of the Scottish Church, for the Heathen, 1829, for the Jews 1838, Edinburgh. Laborers 13. Stations 4.

28. Glasgow Missionary Society, Glasgow. Laborers 9. Stations 4.

29. African Missionary Society of Glasgow, Glasgow. Laborers 11, including 5 natives. Stations 4.

30. Missionary Society of the Freewill Church in Scotland. Laborers 10, including 4 natives. Stations 3.

Ireland:

31. Missionary Society of the Irish Presbyterian Church, 1841, Belfast. Laborers 2. Station 1.

Moravians.

32. United Brethren's Society, 1732, Bethelsdorf, Herrnhut. Laborers 260. Stations 61.

France.

33. The Society for Evangelical Missions among People not Christians, established at Paris, 1824, Paris. Laborers 17. Stations 10.

34. Society of the Friends of Israel, 1831, Toulouse.

35. Society for the Propagation of the Gospel among the Jews, 1835, Strasburg. Laborer 1.

Netherlands.

36. Netherlands Missionary Society, 1797, Rotterdam. Laborers 25. Stations 10.

Germany and Switzerland.

37. Missionary Institution at Halle, 1705, Halle. Laborers 3.

38. Evangelical Missionary Society, 1816, Basle. Laborers 32. Stations 9.

39. Society for the Promotion of Evangelical Missions among the Heathen, 1824, Berlin. Laborers 24. Stations 6.

40. Jenicke-Rückert Missionary Institution, 1800, Berlin.

41. Evangelical Missionary Union for the Propagation of the Gospel among the Heathen, 1836, Berlin. Laborers 70 (chiefly mechanics). Stations 8.

42. Rhenish Missionary Society, 1828, Barmen. Laborers 34. Stations 18.

43. Evangelical Lutheran Missionary Society, 1836, Dresden. Laborers 7. Stations 5.

44. Missionary Society of North Germany, 1836, Hamburg. Laborers 5. Stations 2.

45. Missionary Society, 1833, Lausanne. Laborers 4. Station 1.

Jews' Societies. Laborers in all 179. Stations 50.

46. Society for the Promotion of Christianity among the Jews, 1820, Frankfort on the Main.

47. Society of the Friends of Israel, 1831, Basle.

48. Society for the Promotion of Christianity among the Jews, 1822, Berlin.

49. Society for the Promotion of the true Knowledge of the Scriptures among the Jews, 1822, Dresden.

50. Society of the Friends of Israel, 1839 (Bremen, 1841).

51. Rhenish-Westphalia Jews Society, 1843, Köln.

52. Society of the Friends of Israel, 1834, Neufchatel.

53. Society of the Friends of Israel, 1835, Schaffhausen.

SOUTHERN BAPTIST CONVENTION.

Mission to Central Africa.

The following article is the report of a Committee which has had under consideration the expediency of a mission to Central Africa, for many months. Much serious thought and earnest prayer have been given to the subject. The circumstances under which the question was first brought before the Board, and all the indications of the Divine will in relation to it, have been such, as to fasten upon the mind a conviction that it is no merely human device. We verily believe that it has originated in the will of God. As such, we have arrived at results exhibited in the report.

A brother from Florida, who has long contemplated the subject, is to lead in this enterprise. Others are to be associated with him.

The Committee to whom this subject was referred, beg leave to report in favor of the measure, and recommend to the Board, as speedily as practicable, to organize a mission to Central Africa.

Having come unanimously to this decision, and being fully persuaded that this mission ought to be attempted, we deem it proper to set before you, somewhat at large, the considerations which have influenced our minds. We have surveyed the field, with reference to its fitness for missionary operations, and the probabilities of success in conducting them, and our con-

viction of the importance and practicability of the measure has increased, at every step of our progress.

Soodan, Beled El Sudan, "the country of the blacks," is a term applied by the Arabs to the interior of Africa. It is employed more definitely by the geographers of Europe, to designate all the countries along the southern edge of the Sahara, from Senegambia and Sierra Leone on the west, to Dar Fur (*Dar Foor*), on the east. This region extends from 10° W. long. to 25° E. long.; is 2,400 miles in length, and contains an area of 880,000 square miles, which is more than four times the area of France. It is superior to every other part of Africa "in fertility, cultivation and population, not excepting the countries situated along the Mediterranean or even Egypt," [Penny Cyclopaedia, Art. Soodan, vol. 28, pp. 246, 253. With respect to the orthography and accentuation of the names of places, which appear in this report, we have followed the Universal Pronouncing Gazetteer, by Thomas Baldwin, Philadelphia, Lindsay and Blakiston, 1845.] "The interior country of Africa watered by the Quorra, —a river which, from its source in the Kong Mountains down to Timbuctoo, is called the Jol-i-ba, or 'great river;' and thence to its outlet, the Quorra, but is known to Europeans as the Niger,—by the tributaries to the Tchad, and by other unknown streams that probably exist, may be in general described as a fertile region, well suited to the habitation of man, and apparently not possessing a climate unfavorable to life, either for the natives, or for Europeans who know how to take care of themselves," [Penny Cyclop. vol. 1, p. 190.]

A portion of this region, called Western Soodan, comprehending the country west of the Quorra, from Timbuctoo to its entrance into the Delta at Abbazaca, and distinguished throughout for its fertility and comparatively high state of improvement, includes the kingdoms of Yarriba. Of this kingdom, Murray remarks: "It is one of the most fruitful countries on the globe, and is also well cultivated and densely peopled. The fields are covered with thriving plantations of Indian corn, millet, yams and cotton. The loom is busily plied, though its products are not equal to those in the neighboring country Nyffe." [Encyclop. Geogr. vol. 3, p. 87.]

In this salubrious and productive kingdom, our missionaries might select a location, whence they might easily cross the Niger into Nyffe, "a very fine country, occupied by the most industrious and improved of all the negro nations," and

thence extend their chains of stations eastward to the kingdom of Bornou and even to Abyssinia.

Located near the Niger, the commercial highway of that entire region, the missionary may, at any time, by means of the boats that ply on its waters, visit the numerous towns that stud its banks. Departing from Katunga, the capital of Yarriba, a town fifteen miles in circumference, with a large population, he may descend the river, visiting Rabba, Egga, which stretches for four miles along its western bank; Kacunda, with its "peaceable, friendly and industrious people;" and proceeding on to the point of its confluence with the Tchadda, ascend the latter and preach Christ crucified to the immense multitudes of the Funda country. Or he may ascend the Niger, stopping at the countless intermediate towns and villages, up to Boosa, "the capital of a fertile and well cultivated country;" thence to Yaoori, encompassed by wooden walls thirty miles in length, and finally reach Timbuctoo itself, the mart of an extensive trade, and distribute among its mixed population the word of life. Or he may diverge from the Niger, and ascend the river that leads to Soccatoo, "the largest city in the interior of Africa," and spread within its lofty walls those sacred influences, which will ultimately open its twelve gates to let the King of Glory in.

With respect to the religious condition of the inhabitants of this region, all our authorities concur in representing it to be very low. "Feticism, or the worship of natural objects, whether animate or inanimate, in its most degrading and offensive form, is the religion of the greater number of the inhabitants of Africa. They appear generally to admit a good and an evil principle; have their lucky and unlucky days; and their priests claim the power of preserving men and animals from the influence of evil spirits." [McCulloch's Universal Gazetteer, I. p. 34.] From this degraded condition, many of them have been rescued by the proselyting spirit of Moslemism. The pagan portion of the population seem not to be very zealously attached to their superstitions; while the kindness they evinced towards Park and other European travellers, affords encouragement to believe that our missionaries might dwell among them in safety. Some hostility might be encountered from the Fellatahs (or *Foulahs*—*pr. Foo-lahs*), propagandists of Mahometanism; but we think that this disadvantage will be found to be counterbalanced by the spirit of inquiry which the propagation of that system has awakened among the pagan population. The negroes are

destitute of every species of literature except the Arabic, which the Fellatahs have to some extent introduced. They are ignorant of the art of alphabetical writing. Our missionaries may confer a signal benefit on those among whom they may labor, by reducing their language to writing.

In addition to the ordinary incentives to missionary activity, a powerful inducement to this enterprise is found in the present improving condition of Soodan. "It is maintained by some," says a writer in Chambers's Miscellany, No. 24, "that there is evidence that great changes have occurred in Central Africa within the last few centuries; that, in fact, a general movement towards civilization is discernible in the heart of this vast and forbidding continent,—a movement not originated by European contact, but born among the Africans themselves. There is evidence, it is said, that a few centuries ago, the inhabitants of Nigritia were very far inferior in promise and culture to what they are at present; that the commercial spirit and manufacturing ingenuity which travellers report to exist among the negro tribes, are of recent growth. The great agents in this change in the condition of Central Africa, are said to be the Foulahs,—a people of doubtful origin, but possibly Asiatic. These Foulahs are represented as having acted as conquerors of the original negro tribes,—triumphing by virtue of their superior temperament and organization, and incorporating the petty states of the old negro chiefs into large kingdoms; helping also to civilize the natives by introducing among them the ideas of Mahometanism, which, however inferior and pernicious in themselves, were yet an advance upon the original negro beliefs."

These views are confirmed by the testimony of a recent traveller in Africa, who says, that "wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown. Thus the Foulahs are exercising a powerful influence upon the moral and social condition of Central Africa." [Notes on Northern Africa, by W. B. Hodgson, New York, Wiley & Putnam, 1844.]

It thus appears that Central Africa, and especially that portion of it to which we have directed special attention,—the kingdom of Yarriba,—presents an inviting field for missionary labor. Difficulties and dangers must, doubtless, be anticipated; but it would argue a timidity unworthy of the soldiers of the cross to shrink from encountering them, especially in a land on which the pioneers of commercial enterprise have already impressed their footsteps, and the martyrs of geographical dis-

covery have shed their blood. To every objection arising from this source, we oppose the explicit command of the Redeemer, "Go ye into all the world, and preach the gospel to every creature;" and the gracious promise with which he has encouraged us to obedience, "Lo, I am with you always."

We have not been able to estimate, with precision, the cost of the contemplated mission; but we feel assured that it will be considerably less than that of a mission of equal efficiency in China. To meet the expenses incident to this new enterprise, the contributions to your treasury must be augmented; and for this, we rely confidently upon the churches, since they have never yet failed to respond, promptly and generously, to your appeals for aid.

Should the Board determine to establish this mission, it will be best that the missionaries, whom they may appoint, should sail to some port on the coast of Africa; and there decide, whether to take an overland route to the Niger, or proceed down the coast to the mouth of the river, and ascend it until they reach a suitable place for location. For the sake of health, this must be above the point of its confluence with the Tchadda.

In conclusion, we have only to remark, that the peculiar circumstances which have directed the attention of the Board to this subject, indicate to us the intervention of divine Providence. We trust that the hand of God is in this movement. Two of our brethren have proposed to "give themselves to the Lord and to us by the will of God," for the mission. We may indulge the hope that an enterprise thus auspiciously begun, will be blessed with divine protection and support, and that it will prove to be one of God's chosen means in the work of rescuing Africa from the dominion of sin, and planting the standard of the cross, where the fetich and the crescent now share a divided empire.—*Southern Bap. Miss. Journal.*

FREE CHURCH OF SCOTLAND.

Dr. Duff has the privilege of communicating the joyful intelligence of the continuance of a work of grace among the inmates of the Orphan Institution at Calcutta. In addition to those formerly alluded to, five have been admitted to the visible church by baptism, the missionaries having no ground to question the reality of their love to the Lord Jesus.

Conversion of Orphan Children.

Calcutta, June 2, 1848. Since I last wrote to you, other five of the orphan

girls, in the Institution under Miss Laing, have been admitted into the Christian church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on high on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight,—such order, such propriety, such wakeful attention, such earnest interest, such palpable progress in the knowledge of divine things, on the part of the young people assembled! Oh, that the number of such assemblages were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed,—but especially of *heart-sins*. At times, they sobbed and wept bitterly under strong convictions of sin,—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. McKay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart, in the presence of their own associates, and several members of the Free Church congregation. Thus, within the last eight months, have not fewer than *twelve* given credible evidences of a saving conversion in that Institution! And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.—*Home and For. Miss. Record.*

LONDON MISSIONARY SOCIETY.

Power of Truth in the written Word.

Some native preachers from Serampore went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazaar, exclaimed, "Well, you are teaching the very doctrines which my gooroo is teaching me!" On inquiring who this gooroo was, he replied that he was a merchant from the district of Coniollah, who had come to the fair to purchase articles of trade, and that he was then actually in the neighborhood.

The native preachers sought this gooroo out, and learned from him that he had

never heard the gospel from any missionary : in fact, that he had never seen one ; but that some tracts had found their way, together with a copy of the gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbors about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him, having all renounced idol-worship. With these he daily reads some of his tracts, when at home ; and on the Lord's day a portion of the " Great Book," as he calls the gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen Zemindars, they keep themselves very quiet. This gooroo, according to the report of the native preachers, seems to be well acquainted with the gospel, as far as he has read it, and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will, no doubt, be done. He received the native preachers with great gladness ; invited them, without the least regard to caste, to take their meal with him ; and expressed himself extremely happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.

Where such things are witnessed, the finger of God cannot be mistaken ; and there is no doubt that the numerous tracts and portions of scripture now so widely disseminated, are producing in other parts of this heathen land similar fruits which do not always come to the knowledge of the missionaries. During my whole experience in India I do not remember so striking an instance of the beneficial effects produced by the mere reading of tracts and the scripture, *without a living Teacher*. To God alone be the praise ? for truly in this particular case, He alone has done the work.—*Miss. Mag. and Chron.*

WESLEYAN MISSIONARY SOCIETY.

Cannibalism in Feejee.

The details here given of the cannibalism of the Feejee Islands will be almost too horrible for many readers ; but we feel, notwithstanding, that the facts of the case *ought to be made known* ; in order to show to Christians what pure heathenism really is, and thus to make them more fully recognize the solemn duty of sending the gospel of Christ, to the preëminently

wretched and perishing inhabitants of those many " dark places of the earth, which are the habitations of cruelty."

It is not at all unusual for the Feejeeans to inter a human body, or a part thereof, and especially the heart and liver, under the earth, in the place where they keep their bread, during any period they please ; and, when they have an occasion for preserved flesh, it is exhumed, cooked, and eaten ! Nothing is done but to put it under the earth, and then to take it up again as a dainty dish !

These are the days of education, and in their way the Feejeeans are on the alert : they rub human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice and trained in the practice of cannibalism !

A mighty chief, now in power, eats human flesh, cut off limb by limb from the man whom he has selected, and that while he is yet alive ; and he compels the remaining part of the mutilated man to look at the process of his own limbs being cooked and eaten by his own chief ! But these cases are rare.

There are parts of Feejee where they not merely kill and eat their enemies, but where the chief lives upon his friends ; and these are frequently eaten raw ! This cannibal of Ragi-Ragi has been known to have a good supply of human flesh in his box salted down, and has lived upon it as his daily food, seldom eating any other kind of flesh.

In some few cases they take their enemies *alive*, and many of them together. But it is more common to take them to the capital, there by torture make sport for the public, and then kill and eat the captives.

One way of obtaining food is to lie in ambush, and seize upon females as they return with water, or from bathing. These are killed and taken away ; and there is a rule among them to this effect, that, in case a man can succeed in pouncing upon a female from the place of his concealment, and strike the death-blow so suddenly that no one, friend or foe, shall hear or know any thing of the matter, and then open the body and cover himself with the contents, that covering shields him from the claim of any one to have a share : he eats as much as he can, and buries the remainder, to be exhumed for his own future use. While Mr. Jaggar was living at Rewa, the following event took place there, and was well known to all : The king of Rewa became angry with one of his young female servants, and commanded that one of her arms should be

cut off. This was done accordingly. He directed that the girl should be compelled to eat her own flesh, or die. She did eat part of her own arm, after it had been cooked, and proceeded till she became very sick. She was then permitted to live.

There is one thing remarkable in the revolting accounts which this people give of their man-eating career; that is, that the flesh of human beings is really very good, and they like it. The flesh of women is rather better than the flesh of men; and when the chief wants something very delicate, or, in case many bodies are before him, a child is roasted for his repast.

A Rewa canoe was wrecked near Natawa, and many of the crew swam to the shore. The Natawa people found them, took them into the town, and at once began to make preparations for cooking them. They did not club them, lest a little blood should be lost; but they hound them until the ovens were heated. Some of the cannibals could not wait, but plucked off pieces, such as ears and noses, from the bodies of their victims, and ate them raw. When the ovens were ready, they began to cut up the poor wretches, who were crying to their murderers for mercy. They first cut off their legs as far as the knees, afterwards the arms, and then the trunks. While they were thus engaged, they had dishes placed under the different parts to catch the blood; and if a drop happened to fall on the ground, they licked it up. The different parts were then cooked and eaten. The whole of this was seen by an intelligent Christian native, named Micah, or, in Feejee, Maicha, who is on the spot where I am now writing.

The Socinian says, that human nature is very good; and the Feejeean says, that human flesh is good, for he has eaten it, and likes it. But perhaps the Socinian will not receive this testimony; whether he receive it or not, one fact is clear, that these people are in a state of nature, and are quite free from education and religion. The Apostle, writing to the Romans, describes human nature just as I see it in Feejee. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness

through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator; who is blessed for ever. Amen. For this cause God gave them up unto vile affections;" (and are not the facts above narrated a clear comment on what is meant by "vile affections?") and because of these things, "God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness," (far too gross and revolting to be placed on paper,) "covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." (Rom. 1: 21—31.) Here we have a perfectly accurate portrait of human nature as it was in Egypt and Moab, in Greece and Rome, and exactly as it is at this hour in the heathen parts of Feejee. But he must be a man of strong faith, who is able to believe that this human nature is very good. On such a mind the evidence of facts must weigh just as little as the testimony of scripture. And when the goodness of human nature is preached up, the understandings of those who hear must be trampled under foot.

Mr. Hunt asserts, and the other missionaries confirm it, that the Feejean language contains no word for a corpse; but the word they use, *bakola*, conveys the idea of eating the dead. This is their war-cry, when one of the enemy is slain, and his body found: "Here is a dead body to be eaten!" the word they use is *bakola*.

They also affirm, that within the last four years, fully one thousand people have been killed within twenty miles of Veva; and that they keep far within compass, when they say, that of these slain, five hundred have been eaten. As to the total number eaten in that period in all Feejee, it would not be easy to form a conjecture, inasmuch as many devastatory wars have been going on beyond the limits of twenty miles.

It seems that at Ngau, an island within sight of the place where I am writing, they prepare the human body, about to be cooked, in any form they may desire. The limbs are tied, say in a sitting form, and there they remain; the body is roasted, hot stones being placed within, as in the case of other animals: when dressed,

they take the body up, paint the face red, place a wig upon the head, put a club or fan in the hands, as they may happen to fancy, and then carry the whole as a present to be eaten by their friends. They sometimes travel far with this spectacle, which, when met in the path, may easily be mistaken for a living man in full dress. When the carver commences his work, he observes the same rule as in dividing other food, only the *cutis*, or outer skin, is first removed, leaving what remains white. A man here, not long since, killed and roasted one of his wives, who had offended him in the preparation of some food: he ate a part, and hung up the rest in a tree in front of his house, for the other wives to see; and there it remained. He did not say, like Abraham, "Bury my dead out of my sight."

There are, however, a few in Feejee, who have now the fear of God; and they, to a man, abhor their former practices, and insist upon it, that, though cannibalism is a very ancient custom among them, yet that it did not formerly obtain to the same extent that it has done latterly; that the present overflowing of this tide of blood, this abounding of iniquity, is

of recent growth. Varani fully believes, and confidently asserts, this *revival* and extension of the works of darkness, of these frightful and startling deeds of blood. He says, all the old people, and especially his own father, used to tell him, that these bloody wars and this eating of one another, upon the present enlarged scale, sprung up in their days, and did not obtain to such an extent in the generation before them. All testimony speaks to this effect throughout Feejee; so says Varani; his friends support him in this view; and it is difficult to imagine how the human race could so long exist, where violence had become so rife, and death ruled as the king of terrors over the children of pride, whom he permitted not to live out half their days. The history of infanticide here is too revolting to be written: it may be enough to say, that it is very general, and has not merely become an abominable custom, but is reduced to a system. The chief women recommend the practice to the common people; and there are persons whose profession it is to aid and abet them therein.—*Mr. Lawry in Wesleyan Miss. Notices.*

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, Pa., on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. MARGOON of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Ms, March 19, 1849.

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Wilmington, Del., March 12, 1849.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. I. Abbott*, July 30 (2), Nov. 2 (2), 10.—*J. S. Beecher*, July 22, Nov. 18.—*L. Ingalls*, Nov. 27 (2).

MAULMAIN.—*Mission*, Nov. 24.—*J. G. Binney*, Oct. 19, Nov. 23.—*H. Howard*, Aug. 23, Nov. 24.—*A. Judson*, Sept. 23, Nov. 11; *Mrs. J.*, Sept. 21.—*F. Mason*, July 31, Sept.

12—23, 26—Oct. 1, 17, Nov. 13 (2), 22.—*W. Moore*, Nov. 22.—*T. S. Ranney*, Aug. 20 (2), Sept. 21, Oct. 27, Nov. 23.—*E. A. Stevens*, Aug. 23, Oct. 30.—*L. Stilson*, Aug. 23, Sept. 22, Nov. 13, 23.

TAVOY.—*C. Bennett*, June 5, Aug. 8, Sept. 21.—*D. L. Brayton*, May 13.—*E. B. Cross*, July 4.

ASSAM.—*C. Barker*, Aug. 18.—*M. Bronson*,

Oct. 17, Nov. 16.—*N. Brown*, Aug. 11.—*O. T. Cutter*, Dec. 21.—*A. H. Danforth*, Aug. 19, Nov. 23.—*I. J. Stoddard*, Nov. 18.

SIAM—*J. H. Chandler*, Aug. 3.—*J. Goddard*, Aug. 21, Oct. 3, 13, Nov. 17.—*J. T. Jones*, July 15, Aug. 2, 3, Nov. 24.—*Miss H. H. Morse*, Nov. 23.

CHINA—*W. Deern*, Oct. 12, Nov. 3.—*J. Johnson*, Sept. 19, Oct. 26.—*D. J. Macgowan*, Aug. 1, Sept. 5.

BASSAS—*J. Vanbrunn*, Nov. 21.—*J. H. Cheeseman*, Nov. 23.

FRANCE.—*E. Willard*, Nov. 6, 8, 20, Dec. 12, 31, Jan. 1, 1849, Jan. 19, 23, Feb. 5, 7, 16—19.—*T. T. Devan*, Nov. 2, 30, Jan. 5, 25, Feb. 22.

GREECE.—*A. N. Arnold*, Oct. 9, Nov. 8, Jan. 8.—*R. F. Buel*, Oct. 20—8. Feb. 8, 1819; *Mrs B*, Oct. 10.—*Mrs. H. E. Dickson*, Oct. 8.—*Mrs. E. Waldo York*, Dec. 21.

GERMANY.—*J. G. Oncken*, Oct. 27, Nov. 10.—*G. W. Lehmann*, Nov. 30.

CHEROKEES.—*E. Jones*, Dec. 8, Jan. 16.—*W. P. Upham*, Jan. 7.—*H. Upham*, Jan. 11, Feb. 12.

SHAWANOS.—*F. Barker*, Nov. 13.—*J. Meeker*, Jan. 13, 22.—*J. G. Pratt*, Jan. 10, 16.

OJIBWAS.—*A. Bingham*, June 30, Dec 30 (2), Feb. 2.—*A. J. Bingham*, Nov. 14, 17, Dec. 31.

OTTAWAS.—*L. Slater*, Feb.

Rev. J. M. Driver and Rev. P. Chamberlain L. M., 400,71
Burlington, Juv. Miss. Soc., Miss R. H. Cobine tr., for the Karen Miss., 15,00
— 421,71

Massachusetts.

Watertown, ch., mon. con., to cons. John Coolidge L. M., 100,00
Cambridge, 1st ch., Judson Soc., to sup. a child in Mrs. Cutter's school, Assam, 25,00
Old Cambridge, ch., 200,00
Wachusett Asso., L. H. Bradford tr., Holden, ch., 8,00
New Bedford, William St. ch., L. G. Hewins tr, mon. con., to cons. Isaac M. Richardson L. M., 100,00
Boston, Charles St. ch., to cons. A. Everett L. M., 101,12; Fem. Miss. Soc., to cons. Amos F. Spalding L. M., 100,00, 201,12
do., Bowdoin Square ch., Dwight Wheelock, to cons him L. M., 100,00
do., Rowe St. ch., to cons. Mrs. Hetty G. Lincoln L. M., 100,00; Charles H. Nichols, for sup. of native Karen preachers and to cons. Mrs. Eliza A. W. Nichols L. M., 160,00, 200,00

Seekonk, ch. 25,31; Fem. For. Miss. Soc., Mrs. A. Carpenter tr., 16,00; Sab. school 1,32; Rev. J. C. Welsh 5,37, 48,00

Newton, 1st ch., mon. con., 63,71; Rev S. F. Smith 20,00; others 5,37; for Indian Miss. 1,00; Juv. Miss. Soc., for school in charge of Rev. E. A. Stevens, Maulmain, 18,00; to cons. Samuel Trowbridge L. M., 108,58

Newton, Upper Falls, Miss Eliza Jameson, for the African Miss., 15,00
East Dedham, ch., 25,00
Wendell, a female friend 2,00

Chelsea, ch., Southwarth Bryant tr., to cons. Rev. Horace Seaver L. M., 100,00

Hyannis, Z. D. Bassett 5,00; Timothy Baker 5,00; Mr. Lovell 1,00; Mr. Hallet 1,00; Mr. Crocker 1,00; Mr. Parker 1,00; Mrs. Snow 1,00; Rev. Mr. Pollard 1,00; per Rev. J. F. Wilcox, agent, 16,00

Middleboro', Central ch., Geo. Ward 100,00; Ladies' Miss. Soc. 170,00; Ebenezer Briggs, Jr., 15,00; Joseph T. Wood 15,00; Mon. con. 75,00; I. W. P. Jenks 10,00; Lemuel G. Peirce 5,00; Peter H. Pierce 5,00; Elisha Tucker 5,00; to cons George Ward, Ebenezer Briggs, Jr., Joseph T. Wood L. M., and one to be named, 400,00
— 1648,70

Rhode Island.

Westerly, O. M. Stillman, to cons. him L. M., 100,00

DONATIONS

Received in February, 1849.

Maine.

Warren, ch., D. McCullen tr., mon. con., 25,00
China, Mrs. Lois G. Clarke 3,00
Hartland, Village ch. 5,75; Athens, ch. 4,25, 10,00
Penobscot Bap. Miss. Soc., J. C. White tr., viz.—Penobscot Bap. Asso. 17,52; Hampden, Miss Wallace 2,00; Charleston, ch. 6,46; North Bangor, ch. 7,67; Etna, ch. and soc. 2,22; Albans, East St ch. and soc. 2,42; Corinth, ch. 11,55; Bangor, 2d ch. 50,16; for L. M. to be named, 100,00
Wiscasset, John Sylvester 5,00
Searsmont, ch. 10,00; Corinth, a friend 5,00, 15,00
Lubec Neck, "friends of missions," 5,10
— 163,10

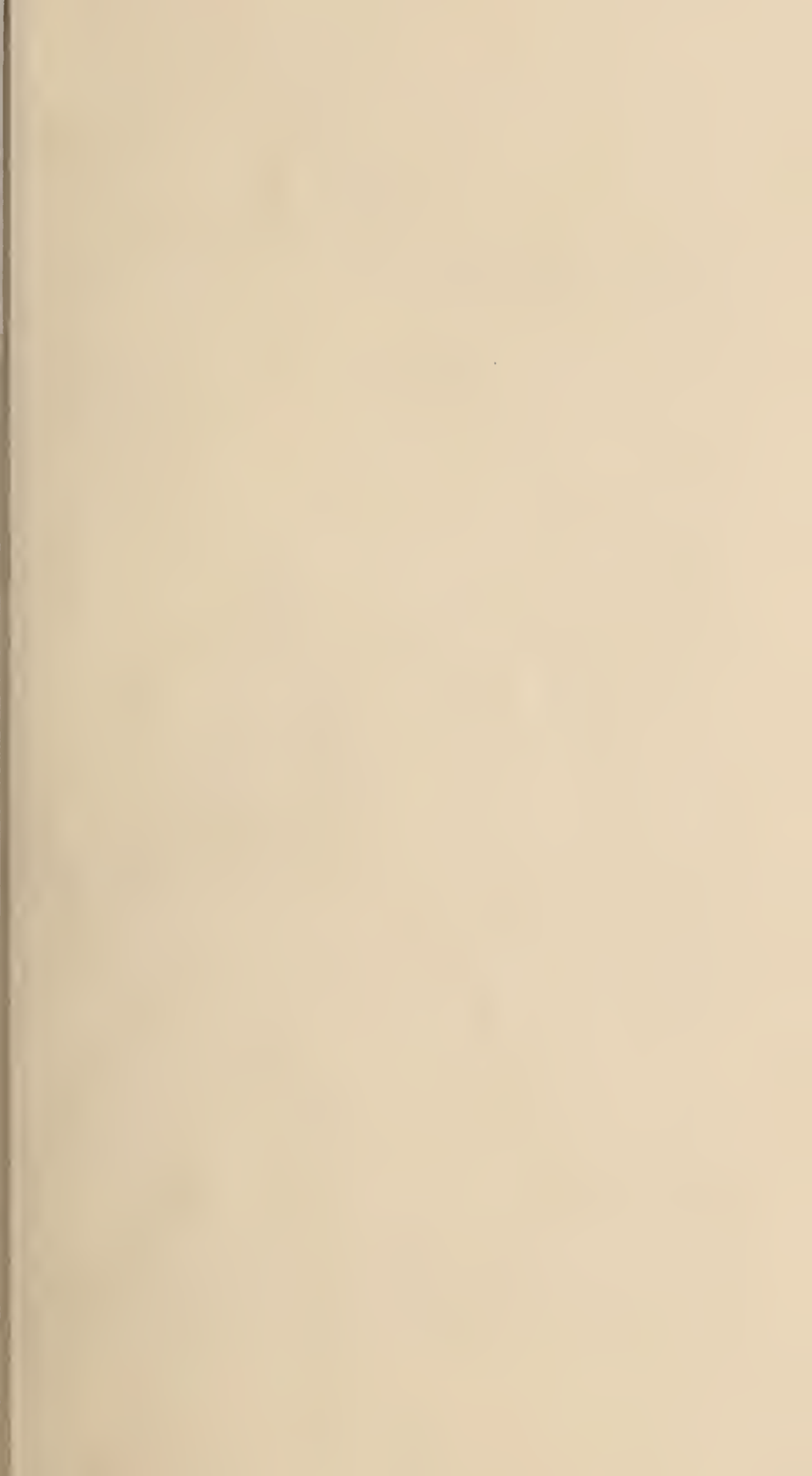
New Hampshire.

"A female friend to missions" 5,00

Vermont.

Cornwall, Mrs. R. Peet, 2,00 for For. Miss. and 2,00 for Home Department, 4,00
Hardwick, A. W. Boardman 1,00; J. M. Porter 50c.; Leonard Parker 50c., 2,00
Vermont Convention, Rev. Willard Kimball tr., (of which \$99 is for Assam Orphan School and \$250,15 for sup. of Rev. N. Brown,) to cons. Rev. Barna Allen, Rev. M. D. Miller,

do., Rev. F. Denison 20,00 and A. H. Matteson 20,00, to be expended in the field occupied by Rev. Mr. Vinton, for sup. of a native Karen preacher; Ladies' For. Miss. Soc. 34,00; sun- dry donations 56,76; mon. cons. 69,24; ("of which \$100 is to send and sustain a preacher among the Kemmees at Chetza's village,") and to cons. Rev. Frederick Denison and Joseph R. Vincent L. M., 200,00	
Wickford, colls. 14,70; W. D. U. Shearman 10c.; Mrs. Shearman 1,00; J. Carpenter 2,00; P. T. Hammond 5,00; a friend 5,00; Rev. A. J. Chaplin 3,00; N. N. Spink 10,20; mon. con. 73,00; to cons. Samuel S. Baker L. M., 114,00	
Woonsocket, Alex. Bal- lou, Jr. 6,00 per Rev. J. F. Wilcox, agent, — 420,00	
Mount Vernon, Caleb Waterman 20,00	
Rhode Island State Con- vention, V. J. Bates tr., viz.—Providence, Rev. Allen Brown, to cons. himself L. M., 100,00; Pawtucket, 1st ch. 116,47, to cons. James Olney L. M.; do., Daniel T. Carpenter 100,00, to cons. himself L. M.; Fruit Hill, ch., B. A. Whipple tr., mon. con., 2,15, 318,62	
	758,62
Connecticut.	
New London, Peter C. Turner, for sup. of a native Karen preacher, 40,00	
Waterford, 2d ch., for sup. of a native Karen preacher, 40,00 — 80,00	
New York.	
Fishkill, ch. 8,00	
Broadalbin, ch 10,32; Galway, 2d ch 9,35; Jamesville 1,75; John Wood 3,00; John Amy 5,00; Thomas Amy 50c.; Salem, ch. 3,01; Hoosick Falls, ch 15,00; West Hoos- ick, ch. 8,50; White Creek, ch. 5,53; Cambridge, ch. 5,86; Chatham, ch. 3,25; Samuel Luddington, to cons. him L. M., 100,00; a friend 2,00; Rev. Henry L. Grose, to cons. him L. M., 102,00; North East, ch. 8,18; Dover, 2d ch. 18,26; Anenia, ch. 16,26; Sarah Canfield 15,00; Plineus K. Sackett 5,00; Asa A. Thompson 3,00; per Rev. Orrin Dodge, agent, 340,77	
Gloversville, "a friend," of	
which 10,00 is for German Miss., 20,00	
Brooklyn, Pierrepont St. ch., Ladies' Miss. Soc., Mrs. A. F. Hastings tr., 50,00 — 418,77	
New Jersey.	
A friend 1,00; Paterson, ch., to cons. John Brown L. M., 100,00, 101,00	
Pennsylvania.	
Benton, ch. 15,00; Abington Asso., Levi L. Deming tr., 68,11, 83,11	
Roxborough, Fem. Bap. Miss. Soc. 30,00	
Clearfield, Bap. Asso. 20,00; Norristown, Sarah Smith 1,00; Gaysport, George Ullery 2,00; Hollidaysburg, ch. 2,00; Up- land, I. P. Crozier, to cons. John D. White L. M., 100,00; do., S. S. class 35c.; do., a few friends 6,00; Crozierville, S. S. class 25c.; Hathoro', ch. 10,00; Philadelphia, Spruce St. ch., Mrs. Jemima Welsh 10,00; per Rev. G. S. Webb, agent, 151,60 — 264,71	
Illinois.	
Grand Detour, Rev. Burton Car- penter 10,00; Mrs. C. C. Southwick 10,00, 20 00 Griggsville, ch. 5,00 — 25,00	
Burmah.	
Maulmain, Rev. A. Judson, for "money received from the publishers of the Memoir of Mrs. Sarah B. Judson," 473,00 — 4359,61	
Legacies	
Cambridge, Mass., Elizabeth Cobb, per A. H. Fiske admin- istrator, 100,00	
Newark, N. J., James Vander- pool, per Beach Vanderpool executor, in part, 100,00	
Gardner, Mass., Joshua Tucker, per Seth Tucker executor, (in part) for Burman Miss., 290,00, for Indian Miss., 290,00, 580,00	
Edinburgh, Scotland, James Mc Alpin, "private in the 84th Regiment," for Maulmain Miss., per Rev. Joseph Angus, 14,52 — 794,52	
	85154,13
Total from April 1, 1818, to Feb. 28, 1849, 855,550,78.	
The Treasurer also acknow- ledges the receipt of the fol- lowing sums from the Amer- ican and Foreign Bible So- ciety, viz. :—	
For Maulmain Karen Miss. 1000,00	
" China Mission 1600 00	
" Assam Mission 500,00	
" Siam Mission 500,00	
	— 3000,00

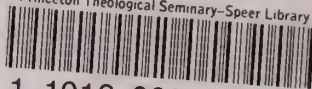


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